

A Catechisme, or a
Christian doctrine necessarie
for Chyldren and the igno-
rant people.

The first Chapiter, of Faith

What is man?



A M is a reasona-
ble creature of God
whiche God hath
made merueilously
of a body & a soule.
As concerning the
bodie, he is mortall lyke vnto
beastes. But as concerning the
soule, he is immortal like vnto
Angels,

A Catechisme, or
Angels, made after the likenes and
Gen. i. image of God, that is to say, with
power of knowledge & loue , apte
to receiue felicitie , & true blessed-
nes : which consisteth in the cleare
knowledge and fruition of God.

Whom doo ye cal a Christian
Catholike man?

Hym, that hath received the Sa-
crament of Baptisme , where-
by he is made a membre of the Ca-
tholike Church , and doth professe
in hart, worde, and dede, the whol-
some doctrine of Iesus Christ, and
of the Catholike Churche , and
doth not consent, nor agree to any
strange

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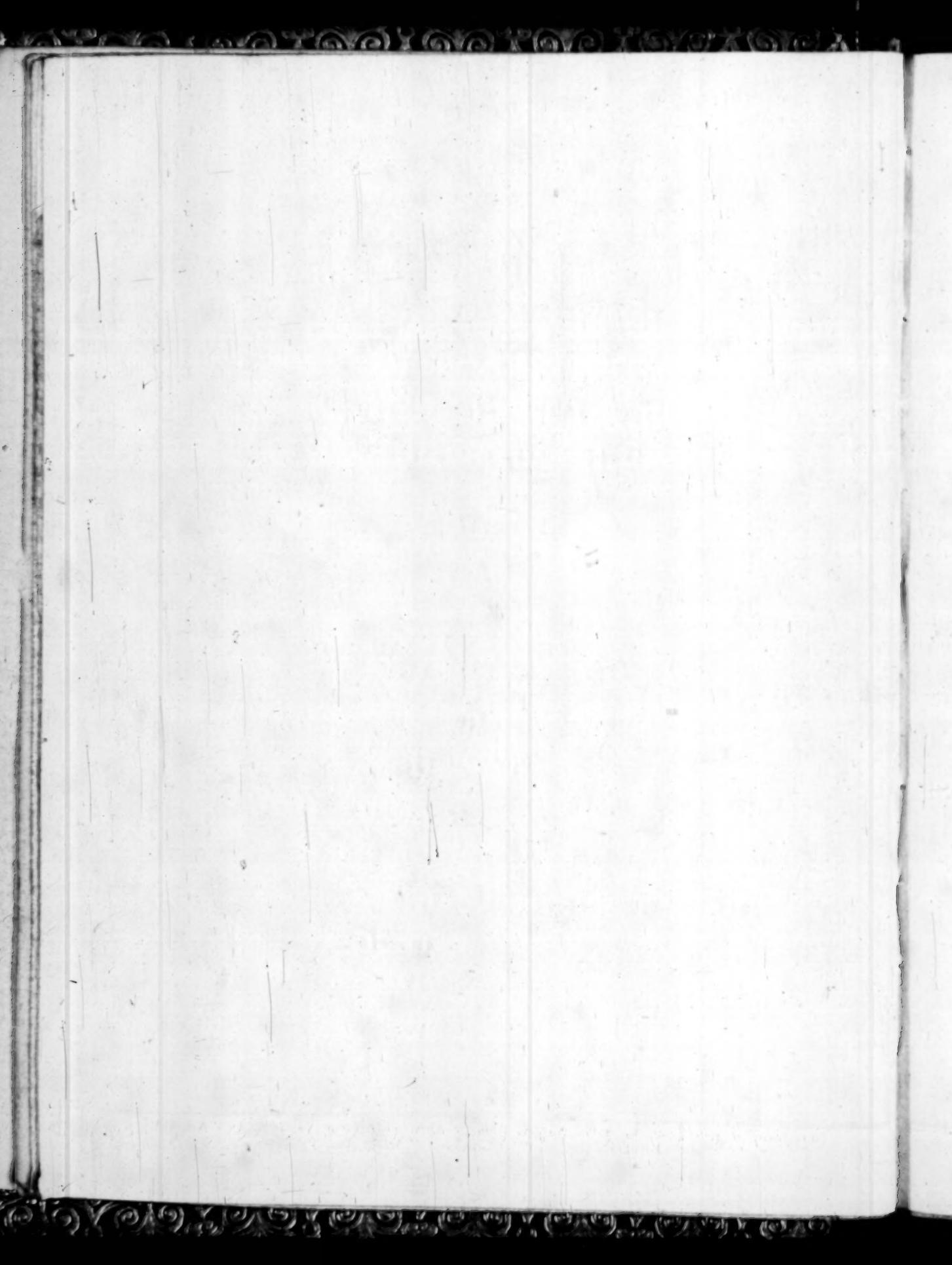
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5

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of the faith.

First, we must come unto God Heb.11.6
by Faith: for without Faith it
is impossible to please God.

What is Faith?

Faith is the gift of God, & light
wherby we be lightened with-
in, and assuredly be induced to be-
leue al things that be reuealed in
Christes Church to vs, either by
worde written, or unwritten.

*Of the Articles of the
Faith.*

What is the summe of Faith, or
chief points that we must
beleue, if we wil be
saued?

B **The**

The Articles

The twelue Articles of our
Crede that þe Apostles made:
euerie one of the Apostles
made one Article, as here foloweth.

S. Petrus.

I Belene in God the Father al-
myghty, the Creator of heauen
and earth.

S. Andreas.

A md in Jesus Christ his on-
ly Sonne our Lord.

S. Ioan. Euangelist.

Which was conceiued by the
holie Ghost, borne of the vir-
gin Mary,

S. Ia-

of the faith.

5

S. *Iacobus Maior.*

Suffred vnder þoþce þilate, was
crucified, dead and buryed,

S. *Thomas.*

D^Escended into hel, the thyrde
day he rose againe from death.

S. *Iacobus Minor.*

F^Eascended into heauen, and
steth on the right hande of
þe Father almyghty.

S. *Philippus.*

F^Rom thence he shall coine to
udge the quicke and deade.

S. *Bartholomeus.*

I Belene in the holy Ghost.

B y S.

The Articles
S. Matthæus.

The holy Catholike Churche,
the Communion of Saintes.
S. Simon.

The forȝeuenes of sinnes.
S. Iudeus Thad.

The resurrection of the bodie.
S. Matthias.

The life euerlasting. Amen.

What meaneth the first article? I
believe in God the Father al-
mighty, Creator of hea-
uen and earth.

i. We must believe in God the Fa-
ther almighty, the first per-
son

of the faith.

6

son in Trinitie, the creator and maGen.^{r.}
ker of heauen and earth , and of al
creatures therein, both visible and
inuisible.

What meaneth the second ar-
ticle? In Iesus Christe his
only Sonne our
Lorde.

We must beleue in Iesus Christ 2.
the second person in Trini-
tie , his only sonne our Lord , be=Mat.
goten of his Father before the be=16.
ginning of the world: Very God Heb:
of the true God, light of light , be=
ing of the same substance with the
Father.

B iij what

The Articles

What meaneth the thirde articule
3. of our Crede? Which was conceiued by the Holy Ghost.

WE must beleene, þ our Lord Jesus Christ was conceived in the wombe of the virgin Marie, taking flesh and bloud of her (by the working of the holy Ghost Luc. without sede of man) which Conception was immediatly after the Salutation of the Angel Gabriel and her Consent. So he was borne of the blessed Virgin Mary after nine monethes, being very God and perfit man,

Whas

of the faith.

7

What meaneth the fourth article? 4.
Suffred vnder Ponce Pilate,
was crucified, dead
and buried.

Mat.

Vve must beleue, that Christ 20.
our Lord being without spot
of synne, was condemned to suffer
death (Ponce Pilate being iudge)
he was cruelly crucified, he gaue
up the ghost vpon the Crosse, he
was buried with great reverence
of Joseph and Nicodemus.

What meaneth the fifth article?

He descended into hel, the
third daye he arose
againe?

B iiiij. 20.

The Articles

5. *We must beleue, that Christ his
body lying in the grane, his
soule descended into hel: not to suf-*
Mat. *fer paines, as some heretikes doe*
28. *say, but for consolation and confort*
Luc. *of many fathers there, and out of*
14. *that place called Lymbus Patrum,*
Ephe. *he loosed the soules of the blessed*
4. *Fathers from captivity, and ca-*
2. Cor. *ried them away with him: the third*
g5. *day he rose againe from death to*
life, manifestly shewing him selfe
to his Disciples, eatig with them,
Act. I. *and speaking of the kingdoime of*
God.

What meaneth the sixth article? He
ascended into heauen.

ME

We must heleue, that our Lord
Jesus Christ, after that he had
don al thinggs necessarie for our re-
deption in his manhode, the xl. day
after his glorioous resurrection, in
the same manhod mervelously as-
cended into heauē with great glo-
ry & triumph, carying with him the
soules whiche he had loosed from
captiuitie, & bōdage of the Diuel.
And there doth sit on the right hand
of God the Father, that is to say,
Christ assumed into heauen, is
peaceably in great glory & maiesty,
both iudgeth and disposeseth all
thinggs quietly & peaceably with
God þ Father in euclassing bles-
sednes (which is vnderstanding by
the

6.

Act. 1.

Mar.

16.

Luc.

24.

Heb. 2.

The Articles

the right hande) where his seate
was prepared from the beginning
of the woldē.

7. What meaneth the seventh arti-
cle? From thence he shal
come to judge the
quick and the
dead.

Mat. 25. WE must beleue, that Christ our
Lorde , at the day of iudg-
ment , in mans forme like as he
did ascende, so shal come from hea-
uen: to receive the good people to
eternal ioye , and to iudge the bad
people to perpetual paine,

What

of the faith.

9

What meaneth the eight article?
I beleue in the Holyghost.

We must beleue in God the ho-
ly Ghost (the third person in Trinitie) proceeding from the fa-
ther and the Sonne, being equall
in power with them. We must be-
leue, that he teacheth the Catholik
Church al truth, and hath appoin-
ted the Bishops to governe and
rule the said Church, and that he
sanctifieth vs by the holy Sacra-
ments.

Ioan.

15.

Act.

10

What is the meaning of the ninth
article? The holy Catholike
Church.

me

The Articles

9. **W**E must beleue one, holy, Ca-
tholike and Apostolike Chur-
che: and we must beleue the doc-
trine that is taught therein.

What is the Church?

Aug. c. **T**he Church is a visible cūpa-
ny of people, first gathered to-
4. conⁱ gether of Christ and his disciples,
tra epis. continued vnto this day in a per-
funda funda-
menti. **p**petual succession, in one Aposto-
like faith, living vnder Christ the
heade: and in earth, vnder his Wi-
car, Pastor and chief Bishop.

Why is the Church called one?

Because thereby are excluded all
congregatiōs of the malignant
Church, which are diuided into
sun-

of the faith.

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sundry schismes, sects, & opinioſ in doctrin, as the Lutherāſ Church doth not agree with the Zwinglians , nor the Zwinglians with the Anabaptists, &c. Therefore Christ his Church is called one, being gathered together in one ſpirit of Jeſus Christ. In this Church is confeſſed & worshipped one God, one faith is confeſſed and caught, one baptism & one uniforme order of Sacramēts are miniftred without ſchism or diuiſiō, hauing one Head in earth , Gods Vicare in the Apoſtolike ſee, ſuccellor to S. Peter.

Epheſ
4.

Why is that Church called holy? Because in it we be sanctified & made

Epheſ

The Articles

a. Cor. made holy in receiuing so many
benefites of God, as we haue recei-
ued: the Churche being Christes
dere spouse, the piller and founda-
tio of truth, Christ hath sanctified
it by his pretiouse bloudshedding,
the blessed Martyrs haue suffred
truel martyrdom therin. And ma-
ny miracles haue bene wrought
therein by the Apostles, Martyrs,
Confessors and Virgins, for the
confirmation of their doctrine.

Why is the Churche called
Catholike?

Mat.
28.

B Ecause euerywher at al tymes
and in most persons it both is,
and hath bene,

why

of the faith.

18

Why is the Church called
Apostolike?

BECause it is founded vpon the Apostles , and in this Churche we can shewe and proue by lineal descent in the see of Roine,a succession of bishops , which haue receiued and kept the Scriptures with the true exposition thereof, traditions and obseruations , fro the Apostles to these our dayes, from one to an other : so that the true doctrine , p̄nicipal traditiōs, general obseruations and customes vsed in the Churche at this day,we are able to shew instituted or allowed by the Bishops succe-
ding

The Articles

ding Iþueally to the Apostles Peter and Paule, which did sitte at Rome, there laying a foundation of Christ his Church, and also suffered martyrdome there.

What is the Communion of Saints?

WE must belene, that al good faithful Ch̄ristian people, whether they be in heauen, earth, or purgatorie, be members of Christ his mystical body (which is the Churche) and communicate and participate one with an other. The Sainces in heauen doe pray for vs in earth, and we participate of the benefite of their praiers and meritis,

of the faith.

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merits. We that be in this woylde
doe communicate one with an o-
ther in prayers and the sacrifice of
the Masse , with all good spiri-
tuall thinges , that be done in the
vniversal Churche : we ought to
pray for them that be in purgate-
rie, & thei may participate with vs
of the sacrifice of the Masse, and of
our prayers , & other good dedes,
and take reliefe and benefite ther-
of.

What meaneth the tenth arti-

cle? Forgeuenes of

synnes.

WE must belene (if we remayn A&t. 1:
stil in the Catholike Chur-
che) to haue remission & forgene-

L

NES

The Articles

nes of synnes : whiche is by the
holy sacraments that take their ef-
ficacie and strength of the merites
of Christes passion.

What meaneth the eleuenth Arti-
cle ? I he resurrection
of the body.

2. Cor. 15. **VV**E must helene, that although
our bodies dye , and be eaten
with wormes , or with wilde bea-
stes, or other wayes consumed: yet
at the day of iudgement the same
bodies with the same fleshe and
boncs shal arysse againe, & be uni-
ted to our soules againe.

What

of the faith.

13

What meaneth the twelfth Article? The life euer-lasting.

VWE must beleue, that at the day of iudgement, our soules Mat. 25 and bodies shal be ioyned together. And we must comme before Christ, to geue a reckening of our owne dedes, and they that haue done wel, shall goo to euerlasting joy both body and soule: and they that haue done euil, shall goe to euerlasting paines both body and soule; so that after this life, is an euerlasting life, either in joye, or payne. This is the Catholike faith, Atha. he whiche except we wholly and nai,

C ij fted-

The Articles

Stedfastly beleue, without doubte
we shal perishe to euerlaſting dā-
nation.

What is the ſomme of al the ar-
ticles of our Crede?

To beleue in hart , and confeſſe
2. Ioan. with mouth , that our Lord
God being moſte myghty in po-
wer, prudent in wyſdom, of an in-
Rom. 1.2 finitie goodnes , is one in nature
and ſubſtāce, and three in persons,
the Father, the Sonne and the ho-
ly Ghost , ſo that theſe three are
one true , eternal and incompre-
hēnſible God: of whom, by whom
and in whome al thinges are. E-
peciall

pecially yet Creation appertey-
neth to the Father; Redemption
to the Sonne, and Sanctification
to the holy Ghost.

Who be alienated and utterly se-
parated from the Church
of Christ?

The Jewes, and al Infidelles,
and they that by apostacie for-
sake their faith. And heretikes,
which allthongh they be christen-
ed, yet obstinately defend errore
against the Catholike faith. More-
over Schismatikes, whiche sepa-
rate themselves from peace & Ca-
tholike vnitie: also they that be
Lij **lawe**

Mat.
18.

2. Cor.
5.

The Articles

lawfully excommunicated. All these maner of people, are excluded fro the Communion of Saintes, the participation of Sacraments, and suffrages of the Church: which be cleane voyde of a spiritual life, and are in bondage of the diuel.

What is the moste plaine rule of faith, whereby Catholikes be discerned from heretikes?

The moste plaine rule to know a Catholike is: They that doe profess the faith of Christ, and the whole authoritie of the Churche, and stedfastly doe holde the doctrine

trine and faith of the Churche,
whiche the Doctours and Pa-
stours of the Catholike Churche
do define and teache to be beleued,
are Catholikes. For he that wil
not obey the Church (Christ him-
self saith) let him be take as a Heas-
then and Publican. He shal not
hane God to be his father, that wil
not hane the Church to be his mo-
ther.

Mat.
18.
Cypri.

The Second Chapter.

Of Hope.

Spe saluati sumus.

By hope we are sauued.

L iij whas

Of the Pater noster.

What is Hope?

Hope is a vertue genen from
God aboue, wherby we looke
for the goodnes of our saluation
and everlasting life with a sure
trust.

Whereof may we learne the right
maner and way to trust and
aske necessaries of
God?

Mat. Of our Pater noster, whiche our
Lorde and maister with his
owne mouth, hath caught and ap-
poynted vs to learne: wherein be
seuen petitions, as heye followeth.

ANGLIA. Vol. 2.

D

Of the Pater noster. 16

Our Father which art in hea-
uen, hallowed be thy name.

Thy kyngdome come.

Thy wil be done in earth, as it
is in heauen.

Geue vs this daye our dayly
breade.

And forgeue vs our trespasses,
as we forgeue them that trepasse
against vs.

And leade vs not into tempta-
tion.

But deliuer vs from euill.

Amen.

7.

What meaneth the beginning of
this prayer? Our Father which
art in heauen.

It is

Of the Pater noster.

Rom. 8 Gal. 4. Ephe. 1

IT is a preface, which putteth vs
in remembrance of an high and
singular benefite, that Christ our
Sauour hath obteyned through
his merites: whereby God the fa-
ther is content to receiue and take
vs as his Children and heires by
adoption. And by this sweet name
of the father, we are prouoked and
assured, both to loue him agayne,
and also to pray with great trust.

What meareth the first peti-
tion? Fhy name be
halowed.

By this petition we desyre, that
like as God the Father is holy
by nature, so by grace in the holy
Sacra-

Sacramentes we may be made
holy and be sanctified , & that this
gyft of holy feare (least we should
offende God) be so firmly plan-
ted in our hartes , that thereby all
corruption of synne, be expelled &
excluded from vs , & that the loue
of God be so kindled in our harts,
with purenes of life , that with al
our might and strength we may
indeuour our selues , to magnify,
extol, and praise the honour , wor-
ship , and magnificence of the e-
ternal Maiesty , and what so euer
apperteyneth to the glory of the
most high and myghty God the
father.

what

Of the Pater noster.

What meaneth the Second petition? Thy kingdom come.

By this petition we desyre and
aske, the glory of the heauenly
kingdom, and euerlasting felicity
to be geuen to vs, that spedily we
may reigne with Christ for euer:
which petition must be obteyned
by humilitie and mekenes on our
partes, applying our selues to
Gods mercy and pycie.

What meaneth the third petition?
Thy wil be don in earth, as it
is in heauen.

By

Of the Pater noster. 18

By this petition we aske and
desire the helpe of the diuine
grace to be geuen to vs: that wil-
lingly, sincerely, and constantly,
we may fulfil the wil of God the
father in earth, as the blessed com-
pany doe in heauen.

Rom.8.
Mat.25.

What meaneth the fourth petition?
Geue vs this day our dayly
breads.

We desire and aske, that those
things may be geuen to vs, 1.Tim.
whiche apperteyn to the nourish-
ment, and sustentation of the life 6.
of our bodies and soules: as meat,
drinke and cloathing, the woorde of
God.

Mat.4.

Of the Pater noster.

God, and the Sacramentes of the
Catholike Churche.

What meaneth the fifth petition?
Forgeue vs our trespasses
as we, &c.

WE desyre pardon and for-
geuenes of our synnes , be-
ing ready to forgive and remitte
what offence so euer any hath
committed against vs : and so he
that is not with al men in Chari-
tie , can never truly say his Pa-
ter noster . And as we shew mer-
cy, pitie and compassion vpon the
poore, and to oure inferiours that
haue nede of vs ; so God wil shew
mercy,

Of the Pater noster. 19

mercy, pitie, and compassion vpon vs.

What meaneth the sixth petition?
And leade ys not into temptation.

WE desire, that in so greate imbecilicie, frailty, & weakenes of life we may be vndersette and vpholden with a divine power and strength; and that we may be defended against the diuel, the flesh, and the woylde, least by any meanes we be ouercomen with temptation of our saied ghostly enemis, and geue consent.

what

Of the Pater noster.

What meaneth the seventh petition? Delyuer vs from euil.

We desyre God the Father, that of his gentil beneficialnes he woulde delyuer vs from al aduersities, and miseries, both of body and soule, and from al occasions of the same in this present life and in the life to come. Amen (whiche is as much to say in English as, so be it) signifieth the hope to obtaine all that is contained in the petitions before goyng.

What is the somme of the four first petitions?

By

Of the Pater noster. 20

By the first petition we desire,
that the honour and glory of
the diuine maiestie may be reverē-
ted and halowed among vs.

By the seconde we desyze our
owne felicity. 20

By the thirde petition we desire
due obedience to God. 30

By the fourth, necessary susten-
tation of our bodies and soules. 40

What is the somme of the other
three petitions?

The other three petitions con-
teine the euil things and mis-
ties, that we ought to put away
with prayer, as synnes, whiche
shut vp the kingdome of heauen
from

Of the Pater noster.

from vs. And temptations, which draw vs from God to synne. And calamities both of this life, and the life to come, except we be holpen by a diuine grace. So our pater noster teacheth vs, both to aske good things, and to put away euil thinges by prayer.

Of the Ave Maria.

Whereof came this maner of
Salutation to the blessed
Virgin Mary?

The first parte came of the example of the Angel Gabriel, which with great reuerence and hu-

Of the Aue Maria.

21

humilitie did salute the Virgin
Marie, being sent from God, to
shew the wonderful Incarnation
of our Sauiour Christe our Re=
demer, saying: Haile ful of grace,
our Lorde is with thee. The se=
conde of the example of S. Eliz=
abeth, whiche being replenished
with the holy Ghost, did salute
her, saying: Blessed art thou a=
monge women, and blessed is the
fruite of thy wombe. Now the
continuance of this maner of sa=
lutation, comineth of the vse, and
custome of the Catholique Chur=
che, being taught by the holy
Ghost, this Angelical salutation,
to be a very necessarie prayer of
D y laud

Of the Ave Maria.

Land and praise, to be often said,
and to be ioyned to our Pater no-
ster.

What fruite or profit doth this
Salutation bring vs?

It doth renue and stirre vp in
vs, the gracious and healthfull
memorie of the holy Virgin Ma-
rie, and our Lordes Incarnation.
And furthermore it doth admo-
nish vs, and put vs in remem-
brance, that we may seeke to get
the gracious fauour of the Virgin
to make intercession for vs to
God.

What may we beleue of this
Salutation?

The

The excellent giftes and praises
of the incomparable Virgin:
that shee was replenished, & ful-
filled with the giftes of God, and
with most singular vertues: that
she was a Virgin and Mother:
that shee was blessed among all
wemen of al times: that shee was
Mother of the King of al Kings,
mother of Christ our Lord God.
Also that shee was the procurer of
grace, and mother of life, which is
Christ him selfe.

Why is the Aue Maria vsed so
oftē to be said for a praier,
Seing ther is no peri-
son in it?
D w who

Of the Ave Maria.

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oftē to be said for a praier,
Seing ther is no peti-
tion in it?
D W who

Of the Aue Maria.

W^Ho so euer hath anye suite , or
requeste that he would glad-
ly obteynre of a Prince , Magis-
trate, or his Superiour , he will
use often woordes that wil please
and delight the minde of him that
his suite is too : that thereby his
minde may be moued with affec-
tion , and made attentiuе to heare
the Suiter , and graunt all his re-
queste . So all Christian peo-
ple are suiters to God , and ought
to make suite and request for mer-
cie , grace , and godly helpe , to at-
taine and come to eternal glorie .
And for because our blessed Ladie
was preelected and chosen of God
before all other creatures , to be
the

Of the Aue Maria. 23

the Mother of Christ, both God and man, and of that glorious Virgin, Christ tooke his man-hode, wherewith he redemed vs: therefore it is expedient, to desire the saied Mother of God to pray for vs, that by her intercession we may the better obteine our suite of God.

No wordes can be found in the holy Scripture of more efficacy & strength, to moue the holy Trinitie mercifullly to heare our suite, & graunte our request, then the Ausgelycal Salutation.

First what wordes can be more acceptable to God the Father, then these wordes, that he himself was

D iij the

Of the Ave Maria.

the Author of, and (as one woulde say) endiced in heauen, and sente them doun into earth by his mightie Archangel Gabriel, when he had decreed mans redemption and saluacion.

What wordes can be more pleasant to God the Sonne, the second person in Trinitie, then these wordes of the Angel, whereby his blessed Incarnation is moste specially remembred: that he being God, was also made man perfittly: taking his manhode of the moste pure bloud of the blessed Virgin Marie, and was the blessed fruite of her wombe: which fruite was offered vpon the Crosse for our re-

dcma

Of the Ave Maria. 24

demption, the whiche fruite that
the blessed Virgin brought forth,
is really present in the blessed Sa-
crament of the Alter, to feed and
nourish the worthie receiuers, and
to bringe everlasting life to them
that receive it worthely. And also to
be as a medicine, to expel the pop-
son of the fruit, that Eve first ta-
sted of, which brought death and
condemnation to al mankind.

What wordes can moze please
God the Holie Ghost, the thirde
person in Trinitie, then these
wordes that the Angel spake to
the Blessed Virgin Marie: by the
which he did worke the miracu-
louse Incarnation of our Sa-
uiour

Of the Aue Maria.

niour in the Virginis wonde? So
the wil of the holy Trinitie was
wrought by the Salutation of the
Angell, to the great ioye of An-
gelles, and to the unspeakable
comfort of mankinde. What
woordes can be more ioyfull to
the Blessed Virgin Marie, then
to heare these woordes that the
Angel saluted her with, at the Con-
ception of our Saviour Christe
in her wome: when Eua was
Eua turned into Aue, declaring her to
tur be innocent, without spotte of
ned syne, so ful of grace, as never
into any earthly creature was: in such
Aue sort and maner to haue our Lorde

BOD
EVE STOOD SO NOISINING AND
SLOWLY

God with her, as neuer any creature had : to haue such blessednes, as neuer any woman had . Being a pure Virgin and mother, without grief or paine, bringing forth such fruite of her wombe, as by his glorioius passion did redeme the worlde ? what can more moue the blessed Virgin to pray to God for vs , then the Angelical salutation (called commonly the Aue Maria) in the whiche is contained such mystical wordes (saith S. Bernard) that as often as it is said with a reverent deuotion : it maketh Angels glad , and the Diuels to quake and tremble .
Therefore vpon these considera-
tions

Of the Ave Maria.

nions, the holy Churche doth universally & daily vse both in publicke and priuate praier, this Angelical Salutation, and commende the same to al her obedient he
Children.

The Thrid Chapter.

Of Charitie.

Si vis ad vitam ingredi, serua mandata.

If thou wilt enter into life, keepe the commandements.

Of the first Commandement.

What is Charitie?

Charitie

Charitie is a vertue geuen from Mat. 22.
God, by the keeping whereof Luc. 18.
(as Christ said) we shal possesse e= Mat. 19
everlasting life in the kingdome of
heauen.

How many Commaundementes
of God be there?

Then, whereof the first Com- Exod.
maundement is: Thou shalt 20.
haue none other Goddes but one: Mat. 4.
God the Father, God the Sonne,
& God the holy Ghost, three per-
sons and one God. Thou shalt
worship thy Lord God, and only
serue him.

what

Of Charitie.

What meaneth this Commaun- W
dement?

Exod. 23. It doth prohibit and condemn al idolatrie and worshipping of false Goddes, art magike , divina- be-
Deute. 18. tion , superstitious obseruations, ba- and al wicked worshipping . And cu-
upon the contrary part it requireth, sh- that we beleue in God , and wor- ship him.

How many maner of honours and worships be there?

Three , whiche be called Latria,
Hyperdulia , and Dulia.

what

What is the honour and worship
called Latria?

Latria, is a Service, Adoration,
honour and worship, that must
be given onely to God being the
beginning and ende of every crea-
ture. By this honour and wor-
ship called Latria: we must ho-
nour, worship, and reuerence the
blessed Trinitie, and Christe in-
carnate the seconde person in Tri-
nitie.

What is the honour , worship,
and reuerence called Hy-
perdulia?

Hyper-

Of Charitie.

Hyperdulia is a reuerence, worship, and honour, due vnto no other, but to such as be most ioyned vnto God; as our most blessed Ladie mother of God, of whō Christ tooke his manhode.

What is the honour, worship, and
reuerence, that is called
Dulia?

Damas.
lib. 4.
c. 16.

Dulia, is a reuerence, worship,
& honour apperteining to re-
uerende persons both in heauen
and in earth. By this honour cal-
led **Dulia**, we worship and honour
the Angels and Saintes in heauē.
But we do not honour and wor-
ship

ship Sanctes, as putting more
confidence & trust in them, then in
God, nor with such honour as is
due to God. For we honour them
as the frendes of God, being his
Children and heires by grace, and
our aduocates and intercessours
with God the gener of al honour.
In earth we reverence their Relia-
ques and Images, but the honour
is referred to the Sanctes them-
selues. Also with this honour of
Dulia we honour our Parentes,
Superiours, and al reuerend per-
sons.

How is God's due honour and
Service geuen him?

E IN OUE

Of Charitie.

In our hartes by faith, hope and charitie: In our bodies by outward gesture and actes, as Sacrifice and fasting, &c.

How is it geuen by Faith?

Faith. In believynge the xvij. Articles of our Creeke, both expressed in wordes, and understood as holyn Church doth beleue and teach: and in hauing an inward deuotion of minde towarde God, and his Saintes for his sake.

How must we honour God by Hope?

Hope. We must haue a stedfast trust in God, that of his mercy & grace (our

(our good woorkes aunswering
therewmo) he wil reward vs with,
everlasting ioye in heauen.

How must we honour God by
Charitie?

WE must loue God with al our ^{Charitie.}
hartes so firmly, that neither
for feare nor flattery, prosperity,
nor aduersity we be caried away
from God. And that the loue of no
creature remaine in our hartes,
but for God and godlines. With
al our soules we must loue God so
faithfully, that we had leuzz our
soules shold be seuered from our
bodis, then from God. This
E. q. loue.

Mat. 22.

Of Charitie.

Loue maketh al thinges light and
easy, this loue caused the glorious
Martyrs to suffer al kynd of tor-
mentes, both patiently and glad-
ly for the feruēt loue of God. This
ardent loue vnto God, caused the
blessed fathers in wyldernes to
take great paynes and penance
vpon them, in fasting, and pray-
ing, weeping and mourning. For
their meate and drincke they vsed
dry bread and cold water, herbes,
rootes, and barkes of trees, for
their cloting, heare and sacke,
the colde earth for a bedde, a hard
stone for a pyllowe, and were rea-
dy to suffer any cruel death for
Christes sake, their hartes were so
kyndled

Commaundementes. 30

kindled with a burning Chatitie
towardes God.

How many waiers, is the first com-
maundement broken concer-
cerning Faith?

Seuen maner of waiers, that is to
say: Faith;

- 1 By Infidelicie.
- 2 Doubting in faith.
- 3 Presumptuous searching of
faith.
- 4 Denyng of faith.
- 5 Tempting of God.
- 6 Unceuerence of God.
- 7 and Arte Magike.

E ij Who

Of the ten
Who be they, that breake the first
Commaundement of God
by Infidelite?

Infide. **A**ll heretiks, idolaters, Turks
and Jewes, and al thy that
doe not professe the Catholique
faith, both in hart, word and dede,
that our Godfathers and Gods
mothers promised for vs in bap-
tisme: And al they that neglecte to
learne the Articles of our faith,
and the Commaundementes of
God. For we ought to learne the
said Articles of our faith and ten
Commaundementes, before we
reccive the blessed Sacrament of
the Aulter.

who

Commaundementes.

31

Who be they that breake the first
Commaundement of God, by
doubting in Faith ?

They that doe not stedfastly beleue Doubt
leue , but doubt whether there sing in
be a Paradyse, a hel, and a Purga- tio[n]e. Also they that doe not sted-
fastly beleue the blessed Sacrament
of the Anter , and other Sacra-
mentes of the Catholike Churche.
For he that doubteth in faith , mis-
trusteth the certaintie of Gods
worde.

Who be they that break the Com-
maudement of God, by presum-
ptuous searching of faith.

E iij **T**hey

Of the ten

Presu. **T**hei that presumptuously search
tuous the Articles of faith, or doub-
serching ting dispute of faith and veritie.
of faith And they that wil beleue nothing
concerning faith, but that which
can be tryed and shewed by rea-
son: for faith hath no merit, where
mans reason geueth experiment.
S.Gre **No** man can trie out his faith by
gorie. **r**eason.

Who breaketh the first Comma-
dement of God by deniyng of
Faith?

Deny, **T**hey that wil not confess the
ing of Catholique faith with their
Faith. mouths, although they beleue it

Commaundementes. 32

in their arts: for a Christian man
ought to be of such constancie, that
he should rather suffer his life to
be taken from him, then his faith.

And S. Paule saith: We beleue in Rom.
harte to righteousness, and confessio.
in mouth to saluation.

Who breaketh the first Commaū-
dement of God by tempting
of God?

They that require of God, or of reme-
his Saintes miracles: & seeke tinge of
to be holpen of God by miracle, God.
where they may be holpen by
other meanes. And they that for
pouerty, sickenes, or aduersity, do
muc-

Of the ten

murmour and grudge, that God
wil not graunt them their desire,
when peraduerture they desyre a-
gainst their sonles health. For ma-
ny times God doth not geue vs
that, which we desire: to the intent
he may geue vs that which is bet-
ter for vs.

Who breaketh the first Commaū-
dement of God, by vnreue-
rence of God?

Vnres-
uerēce
of God

They that doe not geue due re-
uerēce to God and his Saints,
or to their relikes and Images.
Secondly, they that vnworshely
receiue the blessed Sacramēt of the
Aulter. Thirdly, they that vne-
reuen-

uerently behauē themselves before
the blessed Sacrament. Fouthly,
they that vñreuerely behauē them
selues in the Church, or other pla-
ces dedicated to Gods service : as
they that wil not pray with their
mouthes, knele vpon their knees,
knocke vpon their breastes, holde
vp their hands, & lift vp their eyes
when order requireth, and necessi-
tie or reason dispenseth not.

Who breaketh the first Com-
maundement of God,
by art Magik:

T^Hey that of purpose tell desti-
nies by takig of lottes, or ver-
ses

Art
magik.

Of the ten

Ies in the Scriptures, Enchāters,
Witches, Sozcerers, interpreters
of d̄reames, and such like prohibi-
ted by the law of God: and al they
that aduisedly vse their help to re-
cover health, or to get a thing that
is lost.

How many waies is the first Com-
maundement of God broken,
concerning hope?

Three maner of waies: By de-
speration, by presumption of
Gods mercy, and presumption of
our good wōkes.

Who breaketh the first Com-
maund-

maundement of God by
desperation?

FYRST, they that by tentation of
the Diuel, pusillanimity, or o-
ther infirmitie destroy them selues.
vpon mistrust of Gods mercy. Se-
condly they that doe thinke their
sinnes so great, that God either Despes-
can not, or wil not forgcue their ration-
synes. Thirdly, they that heape
sinne vpon sinne, and wil not goe
aboute to gette remission of their
sinnes. Al such breake this Com-
maundement.

Who breaketh the first Com-
maundement of God

by

Of the ten
by presumption of Gods
mercy?

Presū. **F**yſt, they that cōtinue in ſinne
tion of **G**odſ still , truſting to haue mercy
without Penuance, and euerlaſting
mercy life without good woks : and wil
ſay, God hath creaced them , & re-
deemed them, and therefore he muſt
needes ſaue them. ſecondly, they
that truſt only by Chriſteſ paſſio,
or by only fauht to be ſaued. Thir-
dy , they that continue in ſinne ſtil,
truſting in the horuer of death to
aſke mercy and to haue it: which is
a presumption without al discre-
tion. For when the hart is pinched
with pangs of death , the bodie
perced

dexed with sickenesse , the minde-
tossed with the perplexitie of hell-
fyre , and both bodie & soule inui-
troned and empasshed about with
horrible iwarines of Diuels : then
commonly grace and meemory fai-
leth to aske mercie. And then it fa-
reth (as Scripture saith) He that
loueth danger, shal perish in it. For Eccl. 30.
he that wil not seke for mercy whe-
re he may , often lacketh it , when he
woulde haue it. Al such breake the
Commaundement of God by pre-
sumption of Gods mercie .

Who breaketh the first Commaū-
dement of God , by presum-
ption of good workes ?

gl.

Of the ten

Presū. **A**LL they that thinke their mer-
rits so great , that they ought
to haue no aduersitie in this life,
good and that they shal possesse heauen
vworks onely by their merites. And they
that thinke they can merite of them
selues , without the continual grace
of God . Such breake the Com-
maundement of God by presump-
tion of good worfes.

How many waies is the first Com-
maundement of God bro-
ken, concerning
Charitic?

charitic **T**hree maner of waies , by lōv
of worldly things , by worldly
fear

feare, and servile feare.

Who breaketh the first Commaū-
dement of God by loue of
worldly things.

Fyrst of al they that loue wisse,
child, master, friend, or them=
selues more then God. Secondly,
they that for worldly gaines, pre=
ferement, or carnal pleasure ne=
glect their duty to God. Thirdly
thei that be more carefull for world=
ly thinges, then for heauely thinges,
and woulde stil remaine in this
worlde if they might. For the loue
of God & the world can not dwel
together in one hart. Nor one hart
Loue of
vvorld.
ly thigs.
¶ can

Of the ten
can serue God and Maimone. All
suche breake the Commaundement
of God.

Who breaketh the first Com-
maundement of God
by worldly feare?

world. **F**yrist all they, that for feare of
Princes, Lordes, Magistrates
ly feare. or Maisters, doe not obey the Com-
maundement of God. Secondly,
they that fear more the displeasure
of any man, then of God. Thirdly
they that for feare to be talked of
or scorne, withdraw them selues
from Divine service, or worshipp-
ing of God, or of his Saintes.
Suche

Commaundementes. 37

Suche breake this Commaundement of God.

Who bneaketh the first Commaundement of God,
by seruile feare?

All they that keepe the Commaundementes of God only Seruile
for feare of punishment in helfire,
& not for the loue of God. Alsuche
breake this Commaundement of
God.

How many causes be there that
moue vs to loue God aboue
al thinges?

Seuen especially.

1 Gods chief goodnes.

Vvhψ

vve

f y

2 He

Of the ten

- ought
to loue
God.
- 2 He loued vs first.
 - 3 He is our ffather.
 - 4 He hath redenied vs.
 - 5 He promiseth continually for
vs.
 - 6 He is present to vs in the B.
Sacrament.
 - 7 He promiseth to vs a reward,
that eye never sawe, that eare ne-
ver herd, that hart never thought.

Of the second Commaun=
dement.

What is the second Commaunde-
ment of God?

Thou shalt not take the name
of God in vaine.

xohat

What meaneth this Commaun-
dement?

It doth forbide and condonne the
abusing and vnguerence ta-
king of the name of God , and his Eccle.
Sainctes , or any creature : whiche
is committed of periuers , and
blasphemers . No man may sweare
an othe without a great cause , and
that must be before a Judge in ve-
ritie , in iustice , and iudgemente :
that is , truly , uprightly , and adui-
sedly . Otherwise all our talkes
ought to be , yea , and nay .
^{23.}
Matt. 5.

How many waies is the name of
God taken in vaine ?

F iij. Fyue

Of the ten

- ought
to loue
God. 2 He loued vs first.
3 He is our father.
4 He hath redemeid vs.
5 He providech continually for
vs.
6 He is present to vs in the B.
Sacrament.
7 He promiseth to vs a reward,
that eye never sawe, that eare ne-
ver herd, that hart never thought.

Of the second Commaun- dement.

What is the second Commaunde-
ment of God?

Thou shalst not take the name
of God in vaine.

what

What meaneth this Commaundement?

IT doth forbide and condeme the abusing and vniuerence taking of the name of God , and his Saintes , or any creature : whiche is committed of periurers , and blasphemers . No man may sweare an othe without a great cause , and that must be before a Judge in veritie , in iustice , and iudgemente : that is , truly , uprightly , and aduisedly . Otherwise all our talkes ought to be , yea , and nay .

Eccle.

23.

Matt. 5.

How many waies is the name of God taken in vaine?

¶ iii.

¶ yue

Of the ten

Foure maner of waies : By per-
iurie , blasphemie , unlawfull
vowes, breaking of lawful vow-
es, and by vnadvised taking of the
name of God and his Saintes.

How many waies is God offend-
ed by Periurie?

Seven maner of waies. First by
falsitie , in calling God or his
Saintes to witnesse , affirmynge
with an othe that , whiche is false:
or that , whiche we thinke to be
false.

Secondly by doubtefulnesse, af-
firming with an othe that , whiche
we be in doubte of , although it
proue true afterward,

Thirde

1.
Falsitie.

2.
Doubt:
fulnesse.

Commaundementes. 39

Thirdly, if we promise with an
othe to an other that, whiche we
intende not to perfourme.

Fourthly, if by crafte or subteltie
of wordes in an othe we go about
to deceiue the hearers vnderstanding.

Fifthlie, if we sweare to doo a
noughtry acte or dede, whiche othe
is not to be kept.

Sixtly, if we sweare to omitt a
good dede, or worke of Charicie,
which othe is not to be kept.

Seuenthly, if of purpose we co=
pel any man to periurie.

How many waies is God offended:
by blasphemy?

F **uij** **S** **e** **z**

3.
Pro
mise.

4.
Craft in
vwords.

5.
An cui
dede.

6.
Omitte
a good
dede.

7.
Blasphes
my.

Of the ten

1. Seven maner of waies: first, if we sweare by false Gods.
2. Secondly, if we attribute vnto God that, which doth not agree to him: as to say, God is not righ-teous, or merciful.
3. Thirdly, if we deny any thing, that agreeeth to God: as to deny God to take care of mortall things.
4. Fourthly, if we attribute vnto a creature that, which only agreeeth to God: as if we attribute to the dyuel and fortune the power and dominion of al things.
5. Fifthly if we attribute members to God, as concerning his Diui-nitie.

Sixtly

Commaundementes. 40

Sixtly, if we curse God or his
Saintes, and wil say: God is not
righteous, if we may not haue our
owne wil. For as light is odious
to sore eyes, and good meate vn-
sauery to the sicke: so Gods mercie
displeaseth euil and wicked
people.

Seuently, if we doe injury to
God or to his Saintes.

How many waies is God offended
by vnlawful vowed?

Foure maner of waies. fyfth 1.
if we make a bowe, to doe an vnlaw-
euil dede: as to kil a man, or to ful vo-
mayme him,
vves.

Se

Of the ten

2. Secondly, if we make a vowe against a godly purpose: as not to entre into religion, or not to gene almes.
3. Thirdly, if we vowe a lawfull vowe for an evill intent, that we may haue our unlawfull purpose, so to make God author of evill.
4. Fourthly, if we make a vowe, that is foolish, vndiscrete, or unreasonable. And if we doe not performe our lawfull vowe in due tyme, we breake Gods commaunderment: yet soone vowes for a reasonable cause may be changed or dispensed with, by them that haue authoritie to dispense.

Also, we may breake the second com-

Commaundementes. 41

commaundement of God by vns
aduised takig of the name of God:
as if without nede or compulsion
we sweare in thinges that be cer=
taine, or if we sweare of a peruerse
custome, or of purpose by God or
his Saints in idle talke or angre.
For he that is accustomed to swere,
can not escape periurie.

*Of the third Commaunde-
ment.*

What is the third Commaunde-
ment of God:

REmembre that thou sanctifie, Exo.22
and kepe holy the Sabbath
daye. In Mose's law the people
were

Of the ten

were commaued to sanctifie and
kepe holy the Sabbath day, which
day we cal saturday, or the seuerenth
day. For after that almighty God
had created al kind of creatures in
syx dayes , the seventh day he re-
stid or ceased to create any newe
creature. But in the law of grace
we doe not sanctifie or kepe holy
the seuerenth day, called the Satur-
day : but we sanctifie or kepe holy
the day folowing, called the Sun-
day , or our Lordes daye : in the
which day Christ our Lord arose
from death, making mankind (that
was created earthly) a heauenly
creation, in the day of his resurrec-
tion, This precept of sanctifying

Commaundementes. 42

on keeping holy the Sonday, or
our Lordes day, doth conteine vnder it, al feastes and holy daies in-
stituted and comunaunded by the
Churche. And we doe sanctify the
holy day, whē we apply our selues
to the worshipping of God. Ther-
fore vpon Sondaies & holy dayes
we ought to search our conscience,
and purge it frō synne. We shoule
crye and cal vnto God for mercy
and grace, thankynge hym for his
manyfold benefites bestowed vpon
vs. We ought to haue in me-
morie Christes passion, paradyse,
hel and purgatory, so to abstaine
from synne, and exctcise our selues
in thinges that be Godly for our
soules

Leui.13
Hie.14.
Num.15

Of the ten
soules health: as in goyng to the
Churche, to praye devoutely, reue-
rently to heare masse and other di-
uine seruice.

How many waies is the holy day
broken?

Foure maner of waies. By ser-
uile woork, by omitting the
woorshipping of God, by vntene-
rance of holy things, by wanton or
unlawful playes.

How is the holy day broken by
seruile worke or labour.

If vpo Sundayes or holy dapes
Seruile we woork, or cause other to
woork, woork any seruile labour, that pro-
perty

Commaundementes. 43

perly perteyneth to seruantes: as plowynge, cartynge, digging, and such like, or doo vse handycraftes. Howe be it for picie or necessarie, some thinges be permitted to be done vpon holy dayes: as dressyng of meate, preparynge of a medicin, buriyng the deade, and such like. Also it is permitted vpon holy dayes, to exercise the liberal sciēces as to dispute, or study, to sing, or to play vpon instruments. And if necessity doe constraine, to take a iorney vpon the holy day, it is permittēd.

How is the holy day broken in o-
mitting the worship of God?

¶

Of the ten

Omits **I**f every Sunday and holy day
tig the we be not present at divine ser-
vvors visce, and if we doe not heare who-
ship of ly one masse with a devout reue-
rent mynd: or if we doe not say
our divine seruice that we be bound
vnto, if we be not confessed at Ea-
ster and receiuē the Sacramēt. In
omitting these and such like, we
breake the holy day.

How is the holy day broken, by
vnreuerence of holy
thinges.

Vnre-
uerēce **I**f we heare masse vnreverents
of holy ly, as talking, walking, gasing,
thinges. Or occupying our selues idly.
And

And if we misuse the Churche or
Churchparde, or pollute the same,
or if we vse any thing forbidden by
Christe or his Churche, we breake
the holy daye.

How is that holy daye broken by
playes, pastymes, or
gamenyng?

If we myspende the holy daye in
vnrifte games, as cardes and ^{Plaies}
dyse for couetousnes, or when we ^{or ga-}
should be at diuine seruice: or if ^{menig;}
we vse daulsing for wantonnes, or
if we idlye stray about, when we
should be at diuine seruice: or yf
we frequent sauernes or bowlyng

B.

al.

Of the ten

alleis, or if we vse any vnhonored
place or company. By these wayes
and such like we breake the holy
day, and so offend God.

Of the fourth Commandement.

What is the fourth Commaun-
dement of God?

Exod. **H**onour thy Father and Mo-
ther, that thy dayes may be
30. long vpon earth.

In what thinges doth the honour
consiste, that we must doe to our
Fathers and Mothers?

Commaundementes. 45

¶ thzee thinges. In reuerence,
obedience, & succouryng them. Ephes.
6.

How must we reuerence our Fa-
thers and Mothers? Col.3.

¶ louyng them, doyng good Reue-
rence to them, in prayng for them, be-
ing afrayd least we shoule offend our pa-
rents. In gowing rents.
place to them, we must reuerence
them both in wordes and gesture.

How doe we offend in not reue-
rencyng our parents?

Vnres-

tece to

Fyrst, if we neglecte our natu- our pa-
ral parents, or kyndfolkes be- rents;

W. y ing.

Of the ten.

ing in poverty or misery, if we desire or scorne them, or styrre them to angre, or if we desire their death for hatred towardes them, or for desyre of inheritance, goodes or honour, and by such like, we break Gods precept.

Secondly, we breake the commandement of God, if we do not reverence our Prelats, Bishppes, our spi-
ritually fathers, and other spirituall
rual rulers & gouerners in Christ
fathers fles Churche, that haue cure and
Ro. 13. charge of soules. For whosoeuer
Heb.13 doth contumie, despise, or scorn
2. Pet. 2 either their carnal parents, or spi-
ritual fathers: be accursed of God.
Gen.9 as Cham was for laughing at his

Father Nde.

Thirdly, we breake this Commaundement of God, if we do not reuerence our Godfathers & Godmothers, our superiours and elders both in age, grauitie, wylisme, vertue and learning, or in office, authoritie and dignitie.

In what thinges must we obey
our parentes?

In al thinges apperteyning to Obedientie, or good maners, in things ence to that be honest & lawfull. we must carnall obey them by the example of our parentes, saviour Christ, which was obedient to his parentes. And as we be

bound

Of the ten

bound to obey our carnal parents,
so we be bound to obey our pre-
lates, bishops, and spiritual gover-
nours in Christes Church, we are
bound to obey their precepes, and
firmely to kepe their doctrine, that
they haue caught vs, for our soules
spirituall health.

Obedience
to spi-
rituall
fathers

We must diligently take heede,
that we be not carried away with
any strange heretical doctrine, and
that wee intangle not our selues
in schism: stedfastly we must cleave
and stycke to the doctrine concer-
ning faith and religion, that hath
been taught in Christes Churche
by a succession of Pastours & Bis-
hops comyng lineally from the
Apostle

Commaundementes.

47

Apostles , whose doctrine is deli-
uered from the Apostles to this day
from one to an other . who so-
ever doth not obey these spirituall
Fathers, doth greatly offend God.

In what thinges must we
succour our pa-
rentes;

For comforting them, and min-
istring necessaries to them . **F**or
if any be so vnmaturall , that they
wil not comfort them , when they
be aline , and pray for them when
they be dead : they breake the com-
maundement of God.

Succour
our
parents.

Also by this commaundement
G ivij succo

Of the ten

every man and woman is bound
to pay truly their tythes to their
prelates, and al other debtes and
dueties due vnto others.

Eph. 6 And as the Chyldren be bound
to obey their parentes, so fathers
and mothers ought to geue good
example to their Chyldren. But
some parentes seke so muche to
enrich their Chyldren in worldely
chinges, that they purchase euer-
lasting damnation both to them-
selues, and to their chyldren. Such
parentes shew them selues to care
only for the body, and not for the
soule. If they see their children
in pouertie or miserie, they lament
but can see their children in synfull
life,

Commaundementes. 48

life, they little passe thereof.

Of the fyfth Commaun-
dement.

What is the fyfth Commaunde-
ment of God?

Thou shalt not kyl. That is to
be vnderstand, thou shalt not
without iuste autoritie kill or hurt
any man in body or in soule. And
therefore both the iudge in the co-
mon wealth doth lawfully put of-
fenders to death, or otherwise pu-
nysh them bodily, and the bishop
doth lawfully excommunicate wic-
ked or disobedient persons, for the
plies

Exod.

20.

Mathis

Deut: 5

Of the ten
preseruation of peace and trāquill,
licie in the common walth, and in
the Churche.

How many waies doe we breake
this Commaundement?

1. **T**welue maner of waies. First if
we kil, hurtte or mayne wilful-
ly our selues, or any other: or if we
commaund any man yniustly to be
killed; or hurt, or geue counsel, ayde
or helpe therevnto.

2. **S**econdly, If women by medi-
cine, as by herbes, drynkes, or by
any other meanes kyl their Chil-
dren after their concepcion. Or if
any man kil the Childe in the mo-
thers

Commaundementes. 49

thers wombe by strokes, or by o-
ther meanes. Or if any man or
woman procure barrennes to them
selues, or to any other.

Thirdly, They breake this co-
maundement, that by witchcraft,
or by any suche diuelysh meanes,
be the cause of any mans death.

Fourthly, They that shorten
their life by surfeytyng with mea-
tes and drynks, or by riotous wa-
ton life.

Fifthly, Princes, & such as be in
Authority, yf they make lawes to
put innocentes to death, or any
man vnjustly : as they that haue
made lawes to put the holy Mar-
cys to death, for confessing Christ,
and

30

40

50

Of the ten and the Catholike faith.

5. **S**yrtly, They that of malice doe
wythe hurte, death , or damnation
to any man : or they that reioyse
of any mans aduersity , or be soray
to heare of other mens felicitie : or
they that speake contumeliously of
any man, or they that desire God
to take vengeance vpon any man
or woman.

7. **A**mbr. **S**euenchly, They that neglecte
to succour and helpe them , that be
in extreme necessitie . Saint Am-
brose doth say , feede them that be
like to die for hangre : for if thou
do not feede, thou hast killed.

8. **E**ighthly, They that do imagine
hurt or displeasure to any man , or
make

Commaundementes. 50.

make conspiracies, or take counseyle to impryson, vexe or trouble innocentes, or any man for a godly cause, as for the Catholike faith, or religion.

Ninthly, They that haue offendid any man, and wil not aske forgencnes, And they that wil not forgene them whiche haue offendid, but wil doe euil for euil.

Tenthly, They that kill the soules of the people with heresy, or wicked doctrine, or couisel, wherby soules are brought to damnation. And they that corrupte youth with wicked doctrine, or by any meaures corrupte good maners.

Eleventhly, They that syewte or wil.

Of the ten

mil example in worde, or dede, and
they that will not admonish their
neighbour offending.

12.
Twelvethly, Fathers, Mothers,
and scholemaisters, if they doe not
correcte Chyldyn offending with
the rodde discretly: for he that spa-
reth the rodde, hateth the Chylde
(saith Salomon.) They that wil
not correcte Chyldyn offending,
kill their soules. By correcting
Chyldyn with the rodde, fathers,
mothers, and maysters may deli-
uer the Chyldens soules from hel.
Therefore it is better to be vn-
borne, then vntaught. But in do-
ing correction, angre must follow
reason, and be ruled by reason.

Prou.

23.

ME

We must beware, that we breake
not this fyfth commaundement of
God, in any of these twelve waies
before sayd.

Of the syxth Commaun-
dement.

What is the Syxth Commaunde-
ment of God?

You shall not committe ad- Exod.
uontry. Under this commaun- 10.
dement is foridden all vnlawfull
company in leachery: whether it 1. Cor.
be fornication betwene unmaried 6.
persons, deflouryng of virgins, Math. 9.
rape, incest betwene kynsfolkes,
sacrilegio

Of the ten

sacrilege, as pretended mariage of
priestes, or between religious per-
sons, or in synne against nature,
which is most horribile in the sight
of God. Also they that be unlaw-
fully married, or they that be law-
fully married, & inordinately geue
themselves to carnal lust. For the
especial cause of mariage ought to
be, for procreation of Chyldren.

Ephe. 5 And vnder this precept is also for-
2. Thes. bidden, all consent in delectation,
4. and voluptuous pleasure of car-
nal concupiscence and leachery: as
vn honest handling or touching
themselves or others, for lust or un-
lawful appetite, whereby nature is
stirred, or concupiscence kindled.

III

Commaundementes. 52

In like maner they that suffer others willingly & vnhonestly to touche or handle them. Also by inordinate or lasciuious kyssing or tlypping, by bawdy songes, or vnhonest talkyng, or by any dissolute behauior : as wanton and vncouth sight , daunsing to the intent to procure wanton loue , or to moue any to fylthie synne . Also they that be bawdes , to bring any persons together to comitte sinnes or thei that geue counsel, ayde, succour or helpe therewnto in woordis or in dede . Finally if in our hartes we geue a ful deliberate consent to fylthy synne of the flesh, whiche may come of vncouth sight , or tal-

H

king,

Of the ten

king, or of fylthy thoughtes, and
imaginacions : although we doe
not accomplish our fylthy lust nei-
ther in dede nor in wordes, yet we
may offend deadly. By al these
wayes alsoresaid, we may breake
the syxte Comandement of God,
and so sette our selues in a dam-
nable state.

What meanes must we vse to
auoyd the fylthic synne
of the flesh ?

In nos- **F**ynde we must consider, that
cerius leachery corrupteth euery age,
it confoundeth al the senses, it brea-
keth al order, it peruertereth euery
degree

Commaundementes. 53

degree, it assaulteth yong and olde,
men , and women , wyle and sun= Berna.
ple , superiours and inferiours , it
weakneth the body , & kylleth the
soule , it leeseth good fame, and of-
fendereth the neighbour , it leeseth
God , and wynmeth the dinel , it
dulleth the witte, and maketh men
beastly , of the temple and mem-
bres of Christe it maketh the tem-
ple and members of the dinel. For Eph. 5:
nicatours & vncleane liuers shall
haue no inheritance in the kyng-
dom of God: but their portion
and parte shall be in the lake, that
burneth with fyre and brimstone. Apoc.
Saint Hierome compareth lea- 21.
thery to hellfyre , whose name is Hicetos.

D y pride,

Of the ten
pride, whose sparkes are vngodly
calke, whose smoke is infamy,
whose ende is pouerty, misery and
hellyre.

Considre moreover, the more
that any man geuech himself to vo-
luptuous carnal pleasure, willing
to satisfie his fylthy concupiscence:
the more shall his desire increase,
and the lesse shal he be satisfied. It
is but a moment, that this fylthy
lust deliteþ: but the paynesful tor-
ments due for the same be eternall
in hellyre. They that wil auoyde
this fylthy synne, first must kepe
their hattes cleane from ydle fyl-
thy thoughtes, by holy meditacions
of Christ and his Sainctes. Secōd-
ly

Commaundementes. 54

ly, they must shut vp their eyes frō
wayne aspectes, and their eares frō
ungodly talke. Thirdly, they must
shut vp their mouthes from all
talke sounding to synne, and vse
devouice prayer. Fourthly, they
must chastise their bodies with
abstinence and fasting, watching
and exercising of some godly la-
bour, and flie from ydlicnes and e-
vil company : so by the helpe of
Gods grace this fylthy damnable
synne may be auoyded.

Of the seuenth Commandement.

What is the seuenth Comman-
dement of God :

D viii. Ethon:

Exod.
20.

Thou Shalt
not commit adultery; nor shall thou covet thy neighbor's wife, nor shall thou desire to have her, against the commandment of God, by violence, stealth or deceit.

How many ways doe we make
this precept.

Sacri-
fice.

1. **Sacrifice** to devils. **First.** By offering a sacrifice of **Bitternes**, taking something away that is due
make to God or to the Devil.
one of the **Saints** or **priests** to
place & putting it to profanitie.

2. **Secondly** by **Sympathy**, impure
magick, or setting, or making any
Sympatheticall pacce for **unnatural**
rites.

and if any man or woman do give or promise to
any such person or persons, to receive any
such spiritual living, by any meanes or meanes of their-
selues, or by any other meanes, or by any
other meanes, that they will paye or give
any summe of money or mony worth,
and they that geue mony for any
Ecclesiastical promotion, or pro-
misse any part of their benefice or
spiritual living, to the intent to ob-
taine any such spiritual living.
Whosoever doth so geue or receiue
any such spiritual living, doth not
only commit grievous sinne, but
ought to be deprived, and make re-
stitution to the Churche.

Big **E**arth

Of the ten

Exod.
20.

Thou shalt commit no theft. By this commandement we are forbidden, to take, kepe, or occupie any thing that is an other mans, against the right owners wil, by violence, fraude, or deceite.

How many waies doe we breake
this precept.

1.
Sacri-
lege.
Seventene wayes. First, by sacrilege, as robbing of Churches, taking any thing away that is dedicate to God or to his Saints, out of the Churche or halowed place, & putting it to profane use.

2.
Secoundly by Symony, in by-
Symo- ing, or sellynge, or making any
way. **S**ymoniacall pacce for spirituall
gyftes

Commaundementes. 55

gystes or ecclesiastical p̄mōtion: A&.8.
as patrones that nominat or geus
any ecclesiastical benefice or p̄mō-
tion for profit or gaynes, either to
theselues, or to some frēd of theirs.
And they also b̄eake this cōman-
dement, that obteine holy Ōders
by geuīg of mony or mony worth:
and they that geue mony for any
Ecclesiastical p̄mōtion , or pro-
mise any part of their benefice or
spiritual living, to the intent to ob-
teine any such spiritual living.
Whosoeuer doth so gene or receiue
any such spiritual living, doth not
only commit grievous sinne, but
ought to be deprived, and make re-
stitution to the Churche,

B̄ iij. Thīcō.

Of the ten

3.
Usury.
Psal. 14

Thirdly, by usurie in lending mony to the intent to haue the same summe of mony again with gaines either in mony or mony woorthe. All suche usurers are bound to make restitution to the partie. Yet he that is vexed with greate necessitie, and can helpe himself by no other meanes, doth not offend in borrowing mony and promising gaine.

4.
Theft.

5.

Fourthly, by theft, spoylling or robbing openly or secretly.

Fifthly, by deceiuing or defrauding, or by any meanes doing wrong to children during their moneage.

6.

Sixtly, by bargayning or by pa-

ying.

Commaundementes: 56

ing any thing of seruaunts, or of
any that hath no authoritie to sel.

Seuenthly, they that will not
paie their debts or wages that thei
owe to any man.

Eighthly, they that vse extorsion,
polling, or oppresion of their sub-
iectes or tenantes.

Ninethly, Scholers that receiveue
mony of their parents to buy ne-
cessaries with : if they bestowe it
upon vanities.

Tenthly, they that deceiue any
man in paying counterfeiced mo-
ny or gold for good and lawfull,
although they haue received the
same for good of others.

Eleuenthly, thei that haue or de-
trap

Of the ten

12. **D**ropy other mens goods , eyther openly or priuily , & they that will not make a recompense for hurt done , to their power .

13. **T**welfthly , they that do not their woorke truly , that they are hyred to worke : and they are bound to make restitution of the damage and losse .

14. **A**ug. **T**hirtethly , they that retaine or kepe any thing that thei haue foud , which an other hath lost by negligence against his wil . For what thou hast found and not restored , thou hast stolen (if thou know the owner) . And if by diligent search and inquisition , thou cannest not finde the right owner , thou art bound

Commaundementes. 37

bound to gene vnto the poore, what
thou hast found.

Fourtenthy, they that vse vnu-
erue weights or measures in buy-
ing or selling, or they that sel that
for good, which they know to be
nought: or sett one thing for an o-
ther, whereby the buyer is decei-
ued, or in bargaining vse crafty or
subtil wordes.

Fiftenthly, they that vse craft or
deceit in gamning for couetous-
nes, such are bound to make re-
stitution.

Sixtenthy, he that taketh an
Action vniustly, against any man
for gaines, or doth gene counsell,
aid or consent: or thei that praise any
man

Of the ten

man in a naughty act, or they that
hold their peace, when they may let
an evyl dede, deceit, or unrighteous-
nes to be done to any man.

17.

Seuententhly, they that be in
authoritie, if they doo not make
lawes, and prouision to their po-
wer, to repreesse al iniuries, wron-
ges and deceits besoresaid: for in
al these seuentene wayes the Com-
maundement of God is broken.

Of the eighth Commaun-
dement,

What is the eighth Commaun-
dement of God?

Thou

Commaundementes. 58

THOU shalt bear no false witnesse against thy neighbour. Exod. 20.

First, by this Commaunde - Slader. met, is forbidden al hurtful lying, 1.
whether it be in iudgement, or in commonon and familiar talke; wherby hurte commeth to any man or woman.

Secondly, it is forbidden, to Flaunder or to speake euil of any man, or to manifesse the secrete sinne of any man. 2.

Thirdly, it is forbidden, to dispraise or diminish the good dedes or actes of any man, to bring him out of fauour or estimation. 3.

Fourthly, it is forbidden, to vse craste, to hide the truth, being cal- led 4.

Of the ten

Iudgemente to witnesse the
truth.

5.

Deri-
sion.

Fifthly, it is forbidden, to de-
ride or scorne others with scorne-
ful woordes, or to obiect a crime
to doe displeasure to any man or
woman.

6.

Detra-
ction.

Sixthly, it is forbidden, to de-
tracte or impaire the good name or
fame of any that is absente: whe-
ther they say true or false, they
ought to restore their good name
and fame.

7.

Eph. 7

Seventhly, it is forbiddē to take
pleasure to heare euil spoken of a
ny man or woman: for every man
ought to aunswere for his neigh-
bour, to defend his good fame.

Eigth

Commaundementes. 59

Eighthly, he doth offend God 2.
griuously, that dothe defame or
launder him selfe.

Ninthly, they that curse them- 9.
selues or others, with euil wordes Cursing
of mischiefe, or vengeance, or suche Iacob. 4
like vngodly wordes: and also
they that aske vengeance or mis-
chief vpō unreasonable creatures,
as catel, come, ground, and suche
like, breake Gods precept. 10.

Tenthly, it is forbiddē to iudge Rash
eashly, or to take, or to interprete iudges
the wordes or dedes of any man meut,
in the wost parte: for in thinges
that be doubtfull, we oughte to
iudge the best.

Eleventhly, it is forbidden to 11.
kse

Of the ten

Vvhis. vse whispering with contentious
peiring woordes, to prouoke any man to
wrath: or to set dissension betwene
party and party, or to cause dissen-
sion to continue.

12. Twelfthly, it is forbidden to vse
flatterie, as to praise any man or
woman of a dede that is deadly
sinne, or to praise any man or wo-
man to the intent to hurt them in
bodie, or soule, or by flattering, or
praising to be the cause of deadly
sinne.

13. Thirteenthly, it is forbidden, to
vse dissimulation in woordes or
deedes. Also it is forbidden, to
breake honest and lawfull pro-
mises,

Fouca

Commaundementes. 60

Fourtenthly, it is forbidden, to
hurt the soules of the people with ^{14.} Heresie
heresie and false doctrine, contrarie sic.
to the Catholike faith, wherby the 2. Pet. 2.
people are deceiued and brought
into state of damnation. Heretikes
bcare false witness with the Diuel
against Christe & his deare spouse
the Catholik Church. They main= Cyprian:
teine falsitie against the truth, and nus.
although they be punished or put
to death by burning or otherwaies:
yet they receive no crowne of Mar-
tyrdome, but they receive punisha:
ment woorthilp for their infidelis-
tie and false witnessse against the
truth. So heretikes be Children,
martyrs, and witnesses for the Di-

A. uel.

Of the ten

uel against Christ and his Church.
Thus al maner of lies are to be
detested, and are forbidden by the
Commaundement of God.

Of the ninth Commaun- dement.

What is the ninth Commaunde-
ment of God?

Exod. **T**hou shalt not couet or vnlaw-
fully desyre thy neighbours
wife, maid or daughter. As in the
sixt Commaundement all carnall
luste outwardly apperteining to
the sinne of the flesh is forbidden:
so in this precept is forbidden all
inward concupiscence and vnlaw-
ful

Mat. 5.

Mat. 5.

Commaundementes. 61.

ful carnal desire of thy neighbours
wife, daughter, or maid, in herte &
minde, for many are chaste in body,
that haue committed adultery or
leacherie in wil. Christ saith in the
Gospel: He that looketh vpon a
woman, coueting in his minde to
committ carnal acte with her: al-
ready in his hart he hath commis-
ted lecherie with her. for although
the thoughts be hidden from man,
and can not be iudged by mannes
lawe, yet all things that we ima-
gine or think in our hartes, are o^s
pen and vnhid to the eyes of God.
And the will and intente that is
ready to committ sinne, is repre-
sented before God as the fact & deede

31. viii. done

Of the ten

done, being letted against the wil.
For he that hath a ful wil to com-
mitte leacherie, if opportunitie of
yme would serue: breaketh this
Commaundement. Also they that
be negligent to resist temptations,
or to represse and restraine the pas-
sions or concupiscence of the flesh,
or suffer thoughts of carnalitie to
continue with delectation in their
minded. For euery one ought to
defend their chastitie, as their li-
nes. Finally, they that trimme or
deck themselves to allure and pro-
voke others to their carnal loue, or
use flattery or dissimulation to pro-
voke other to sinne: all such break
the Commaundement of God.

Q

Commaundementes.

63

Of the tenth Commaundement.

What is the tenth Commaundement of God?

Thou shalt not covet thy neighbour's goodes. As in the eighth Commaundemente, the outward acte of theft, dammage and hindrance is forbidden to be done to thy neighbour in his soule, bodie, or goodes : so in this tenth Commaundemente is forbidden the inward wil and desire vnjustly to haue thy neighbour's goodes. For they that refraine to take or keepe their neighbour's goodes only for

A w feate

Of the ten

feare of worldlie punishment or
shame, breake this precept. And
they that be ready in mind & wil,
to put forth their mony to vsu-
rye, or be in wil to stcale, to take
any mans goods, to keepe them, or
hurte them, or to withholde any
thing that is found, if opportuni-
tie of time woulde serue therewnto:
al such breake this Commaundement.
Also they that play at any
game for the intente to get their
neighbours goodes, breake this
Commaundement.

Also they that couet to haue any
Ecclesiastical promotion, authou-
tie and dignitie by vnlawfull mea-
nes, breake this Commaundement.

No man may doe euil, to the intent that goodnes may come thereof: and much more grieuously they offend God, that desire goodes, landes, dignities, or promotion, to maintaine their solace and worldly pleasure.

What is the summe of the ten
Commaundements?

The summe of the ten Com-
maundements doth consist in the loue towardes God and one
neighbour.

In the first table be thre Com-
maundementes, which take away
and forbid sinne and vice against
the worshippig of God. They for-
bid

The fие Commaundementes
bid idolatrie, apostacie, heresie, su-
perstition, periurie, blasphemie, &
moue vs to the pure & true woor-
shipping of God in hart, woord &
deede. In the second table be seuen
Commaundementes, which com-
maunde vs to geue reuerence and
honor to euery man in his degree,
to profit al, and hurt none, to doe
vnto others, as we woulde be don
to our selues.

Of the fие Commaundementes of
the Church.

Pro. i;

Ne dimittas legem matris.
Forsake not the law of thy
Mother.

How

Of the Churche. 64

How many Commaūdementes be
there of the Churche that we
be bound to keepe?

There be five preceptes especiālly commaunded by our mo= ther the Catholike Churche, Christes deare spouse, whiche we are bound to kepe. For if we should be disobediente Children to our mother the Catholike Churche, & not obeye her preceptes, we can not haue God to be our louing Father.

The first precept is, that we celebrate and keepe holy daies commaunded by the Catholik Churche. Holy As in the old Testament the peo= ple

Cyprianus.

1.

Concil

Lugdin,

Holy

daies.

The ffeue Commaundementes
ple were bōud to celēbrate diuerse
feastes, beside the Sabbath day: so
in the new Testament we are bōud,
to celēbrate diuerse feastes besides
the Sonneday.

2.
Masse.
Cōcil.
Agath

The second precept is, that eue-
ry Sonneday and holiday we re-
uerently heare Masse.

3.
Can. A.
post. 68

The thirde precepte is, that we
keepe the fasting dayes commann-
ded by the Church, & abstaine from
such meates as the Churche doth
prohibitte and forbiddc:

4.
Cōcil.
Later.
Cōfes-
sion.

Fourthly, euery man & woman
once in the yeare is bound to be
confessed of al their sinnes to their
owne Curate, or to some discrete
priest that hath authoritie to ab-
solue

solute them of their sinnes.

The fift precept is, that every man and wooman hauing reason and discretion, once in the yere, at the least, receive the blessed Sacrament of the Aulter, and especi-
ally at Easter tyme. These and such like preceptes of the Church, we are bound to obserue & keepe. The obseruing of these preceptes and such like is both profitable & necessarie.

Fyrste, for the exercise of our faith, humilitie, and Christian obe-
dience.

Secondly, because they nourish, keepe, and maintaine godly wor-
shippe, honest discipline, and pub-
like

5.
Cōcil.
Later.

1.

2.

20 The fīue Senses.

1. Cor. 14. like tranquillitie, and meravelously
sette foorth al thinges in a decent
order in Christes Church.

3. Thirdly, the charitable keeping
of them bringeth euerlasting life,
but the condemning of these pre-
ceptes & such like of holie Church,
bringeth euerlasting damnatio.

The fīue Senses.

Rom. 6. Exhibete membra vestra serui-
re iustitiz, in sanctificationem.

Bestowe your mebers to serue
iustice for sanctification.

How many outward senses hath
God geuen to vs?

Fyne

Fyue: Sight, Hearing, Smelling,
Tasting, and Touching: the whiche Senses wee oughie to
use to the honoure of God, to the
health of our soules, and the necessa-
lary use of our bodies. And excepte
with great diligence we keepe and
restraine the said outwardes senses,
they be as open windowes for
sinne and death to enter in at, to
our soules.

God hath geuen to vs our eyes, Sight
that we may see to flee from such
thinges as be hurtfull, either to
our bodies, or to our soules: and
keepe such thinges as be good and
necessarie. And as this sense of
sight is more excellent then other
senses,

The five Senses.

senses , so it is more perillous : for except our sight be restrained & ruled by reason , it doth allure & incite vs to many sinnes.

1. Pla. 118 First, they offend God by sight, that take pleasure to looke vpon their owne comlinesse of bodie or clothing, and such like.
2. And they that with proude lookes turne their eyes from place to place.
3. They also , that geue their eyes unchastly to looke vpon any: for a wanton and unchaste eye is a signe of an unchaste harte and minde.
4. And they that idly behold the gesture or gate of any .
5. And they that seeing an other mans

mans felicitie, be sorie, or seing an
other mans calamitie, reioyce.

And they that for hatred, dis- 6.
daine to looke vpon any man.

And they that seing an other 7.
mans goodes, desire it.

And they that take pleasure, to
looke vpon filthynesse, or any vn-
godlynes. Al such as are before
spoken of, mispend their sense of
sight, and commit sinne. God hath
givē to vs our eares to heare such
thīgs as be good & honest. God be. Heas-
ing a maruelous crafteſmā, would ring
that mā should haue two eares, &
but one tongue, to the intente he
should heare more, then he should
speak. Our eares are gne to vs, to
pera

The five Senses.

perceive the doctrine of God, for
our soules health.

All these waies folowing, we do
mispend our sense of hearing, and
so offend God.

1. If we be angry (more then rea-
son doth permit) when we heare
any thing, that doth not please vs.

2. If we take pride to heare our
owne praise.

3. If we take pleasure, to heare las-
ciuous or wanton talke, scoffing,
flattering or slaunderouse words.

4. If we take pleasure to heare her-
esie or diuelish doctrine.

Smel-
ling. God hath genen to vs the sense
of smelling, whereof the nose is an
instrument, to drawe sweet smelles.

The ffeue Senses. 88

to the braine , that be profitable to
the bodie , and not hurtful to the
tonge.

These wayes following , we may
mispend the sense of smelling .

If inordinately we be delyted
with the pleasant smel of delicious
meates , desiring the same .

If for lasciuiousnes or voluptu-
ousnes , we be delyted with sweet
odours , oyntmentes , pouders or
perfumes .

If we abhorre the poore or sickle ,
and be ouer carefull , least wee
should feele the odour or smel of
them .

God hath geuen to vs the sense Tasting
of tasting , whereof the tongue is
B. an inse-

The fiue Senses.

an instrument, to tast or descerne
sauour or taste in such thinges, as
be for the nourishmente of the bo-
dy, and not hurtful to the soule.
This sense of tasting, except it be
ruled by reason, it bringeth many
infirmitie to the body, & is cause
of sinne.

We doe mispende this sense of
tasting by surfettes of meates or
dronkenes, or being onermuch de-
lighted in delicioues meates and
drinke: And in breaking fasting
dayes, or in eating fleshe or other
meates for deliciouesnes, at such
times as the Churche doth prohibit
and forbid the same.

God hath geuen to vs the sense
of

of touching, which consisteth in all partes of the bodie, but especially ching. in the handes : for there is a multitude of vaines & senowes come together. This sense is geuen to vs, that we should vse it to the profitte of our bodies and soules.

We doe mispende this sense of touching : If in malice wee kill, wound, or strike any man. If we steale, robb, or take any thing uniuersally. If we uncharily touche our selues or any other. And as we doe mispend these fife senses, so we doe misuse other partes of our bodies, and let sinnes enter into our soules.

1.
2.
3.

B y The

Of the seuen
The fourth Chapter of the Seuen
Sacramentes.

Prouer; Sapientia ædificavit sibi domum,
& excidit septem columnas.

Sapience hath builte her an
house, and hath cutte out seuen pil-
lers.

What is a Sacrament?

Aug.li. A Sacrament is a visible forme
3. de do. of an invisible grace, whiche
Etrina is instituted of God for our sanctifi-
Christ. cation. In every Sacrament is
Ambr. an ouewarde forme or manner,
lib. 4. that we may see with our corporal
Sacra. eyes: vnder the whiche liche hidde

an

an unsensible grace, that we can nos
see with our corporal eyes: whiche
we must firmly beleue. As in
Baptisme we see the Childe wa-
shed in water, and we heare the
woordes of Baptisme spoken: but
inuisibly the grace of the Holy
Ghost doth purge the Childe fro
sinne. So the flesh is washed, that
the soule may be purged.

How many Sacramentes did
Christe institute?

Seven, whiche be expressed in the Cōcil.
Scripture: and they haue conti- Florēt.
nually ben kept in the Catholike Cōstan:
Church, and vsed by tradition fro Trident.
R. iij. the.

Of the seuen

the Apostles, from man to man,
vntil these our daies. The Sacra-
mentes be these: Baptisme, Con-
firmation, Penance, the Sacra-
ment of the Alter, Extreme vncle-
on, Order, & Mariage: the which
concerning the iuuisible grace that
they geue to the worthie receiuers
of them, take their efficacie and
strength of the merites of Christes
passion.

Why did Christ institute these se-
uen Sacramentes?

Christe did institute the Sacra-
mentes for fourre causes.
First, to be medicines and pres-
erts

seruantes against sinne.

2.

Secondly, to be meanes & helpes
to the keping of the Commaundementes
of God.

3.

Thirdly, to induce vs to humilitie
and obedience : to bring vs to
knowledge and exercise of vertue
in the feare of God.

4.

Fourthly, to be instrumences or
vessels , wheréby God doth poure
abuudantly his mercy and grace
into our soules , and maketh vs
apte to receiue the fruite and benefites
of his passion.

XXVII. Of the Sacrament of
Baptisme.

It is what

Of the seuen What is Baptisme?

Ioan. ; Baptisme is the mosste necessary
Rom. 6 Sacrament of the Newe Te-
Galat. 3 stament, instituted of Christ, spe-
cially to wash away original sinne,
and all other synnes done before
Baptisme. By baptisme we be re-
generated & boorne agayne of wa-
ter and the holy Ghost, and made
Chyldren of God by adoption, &
heires of the kingdome of heauen.
Without Baptisme either in acte
or in wil, none can be sauued.

Concil.
Florēt. What is the effect of Baptisme?
The effect of this Sacrament is
to wape away all maner of
synne

ynne so cleane, that no satisfaction
is to be enioyned: for if any dye af-
ter Baptisme, before they commit
synne, their soules go streight to
heauen.

In what things doth Bap-
tisme consiste?

There twoo thinges especially , the Concil.
mater and forme. The mater is Florēt,
water,a simple element. No bap= The
tisme can be in wyne , rose water, mater.
or any consecrēt liquor. The forme The
is the wordes of baptisme, whiche forme.
are: Ego te baptizo in nomine Pa-
tris, & Filij, & Spiritus Sancti: or, I
Christen thee, in the name of the
Fas.

Of the seuen
Father, and the Sonne, & the holy
Ghost. Amen.

Who is the minister of this
Sacrament?

The minister a priest,
A layman, or of a man, a woman may baptize, or
Ordinarily the priest is the minister of the Sacrament of Baptisme, but in time of necessity a deacon, or a layman: and in the absence of a man, a woman may baptize, or
for lacke of other, an heretike or
Paynime may christen: so that they
kepe the forme, and haue the matter, hauing an intent to doe that,
which the Catholike Church doth.
But it is to be noted, that the minister, when he dippeth the childe

in the water, or putteth water vpon the head, whiche is the principall parte of the Chylde, at the same instant tyme must speake the words of baptisme.

If any layman or woman take A lay-
vpon them to christen a Chylde, mā or
except it be in peril of death (when vynomā
a priest can not be had) they offend may not
God greuously in the sinne of pre- Christē
sumption. but in
necess
sity.

Whether may one be Chri-
ned twyse?

One person can be christened
but once. Baptisme can not be
sterated in any one person : for
Baptisme doth impreesse and geue
a chas-

Of the seuen
a character or a distincke spirituall
signe, that can not be done away.

What doe Godfathers and God-
mothers for Chyldren in
Baptisme?

Godfathers and Godmothers
become sureties for Chyldren,
and doe promise in the chyldrens
name: that they shal forsake the di-
uel, and al his woorkes & pompes.
Godfathers and Godmothers al-
so become sureties for Chyldren,
and promise, that they shall beleue
al the Articles of the Crede. Ther-
fore Godfathers & Godmothers
ought diligently to looke to their
charge,

charge, when Chyldren come to
yeres of discretion: to bring them
up spiritually, to teache them, so
cause them to be taught the Cat-
holike faith and Pater noster.

Why be ceremonies vsed
in Baptisme?

Ceremonies be vsed in baptisme,
partly against the power of the
diuell: partly for instruction both of
vs, and of them that be baptized.

Why be exorcismes done ouer
the childe without the
Churche?

Fox

Of the seuen

For because before the chylde be
christened , he is no parte of
Christes Catholike Church.

What profit hath the chylde by
the exorcismes?

By the exorcismes the diuell is
drivē away, which goeth about
to let the childe from baptisme.

Why is the signe of the Crosse,
Exors
cismes.
made vpon the childe?

The flesh is signed and crossed,
signe
of the
crosse
Tertul. that the soule may be armed &
defended. The signe of the crosse is
made in the childes forhead, which
is a place of shamefastnes: that the
chylde

chylde shoulde never be ashamed to
confesse the faith of Christ. The
signe of the crosse is made vpon the
childes breast, stedfastly to beleue
the faith of Christ. The signe of the
Crosse is made in the childes hand
to blesse it selfe, and defend it selfe
from the dñe, and al aduersities,
and to abide in the Catholique
faith.

Q. Why is Salte put into the
Childes mouth?

The Salte doth signifie heauen-
ly wisedome, geuen to the Child
by the holy Ghost, to be vsed with
discretion,

Salte.

why

Of the seuen

Why doth the priest put spitle
into the Childeſ eareſ
and noſe?

Spitle.

Mar. 7.

The priest doth putte spitle into
the childeſ eareſ and noſe, after
the example of Christe healyng a
deafe man by putting his fingers
in his eareſ, by ſpetting, and con-
ching his tonuge: that the childeſ
eareſ may be open, to heare whol-
ſome doctrine, and to ſauour and
taste that, which is godly.

Why doth the priest annoynt the
childe with holy oyle vpon the
breſt and backe?

The

The childe is anoynted vpon the
breast with holy Oyle, to sig-
nifie: that the holy Ghoste shoule
alwaies dwel in that hart & breast
by faith and Charicie.

Anoin-
ting.

The childe is anoynted vpon the
baek with holy Oyle, to signify the
poyke of our Lord, whiche is swete,
and light.

Why is the child anoynted with
holy Chrisme?

The anoynting of the childe Christm.
with holy Chrisme on the head
doth signify, that thereby the child
is incorporate to Christe, the head
of his mystical body the Church, &
of holy Chrisme & Christ, we take
L the

Of the seuen.

The name of Christians: so the flesh
is anointed, that the soule may be
consecrated and hallowed to euer-
lasting life.

What doth the Chrisome
signifie?

Chrisome. **T**he chaste garment of innocency, and cleanesse of a new life.

Candell. What doth the candle
signifie?

The light of our good workes,
that we must kepe diligently, to
entre in with the ffeue wise virgins
Marie; when Christ shall come to the mar-
riage.

Of th

Of the Sacrament of Confirmation.

What is Confirmation?

COnfirmation is a Sacrament; Act.8.
whereby the grace, that was ge- Cōcil.
uen in Baptisme, is cōfirmed and Florēt:
made more strong by the scuen Act.19:
gyftes of the holy Ghost. For all-
though the visible signe of the holy
Ghost doth now cease, that was
manifestly scene in the Apostles
tyme: yet the same grace invisible
is gauen in Confirmation.

In what thinges doth the substance
of this Sacrament consiste?

L v. The

Of the seuen

The matter **T**he substance of this Sacrament consisteth in the matter and the Cōcil. forme: The matter is holy Chrism Florēt.

confecte & made of oyle olive and bauline , consecrated of a Bishop, & euery yere it is renewed, and the olde Chrisme burned . The oyle

Oylē. doth signify the cleanes of conscience by the infusion of grace , and the ferment zeale of charitie toward the maintenance of Christes faith: wherewith he is indued that is Confirmed.

Baulm.

The baulme doth signifie the odour of good fame, & also the sweetnes of Gods holy spirite , wherewith Christ doth allure and draw vs to his seruice.

The

The forme is the wordes of the Confirmation, that the bishop doth forme speake, when he maketh the signe of the Crosse vpon the forehead, with holy Chrisme.

Who is the minister of this Sacrament of Confirmation?

The Bishop is the minister, and no inferiour: and this Sacra-
ment may not be iterated. Minis-
ter.

What is the effect of this Sacrament?

In this Sacrament the holy Ghost is given, to make them Effect.
Lij that

Of the Seuen

that be confirmed more strong in
grace, as the holy Ghost was genē
to the Apostles in the day of Pen-
tecost: so in confirmation grace is
geuen, boldy to confesse the name
of Christ and al things belonging
to a Christian man. Therfore who
soever is confirmed, hath a Crosse
made in his foreheade with holy
Chrisme, where as is the seate of
shamefastnes: least he shoulde be
ashamed to confesse Christ, and that
he is a Christian.

What Ceremonies be vsed in Confirmation?

Fyſte, he or ſhe that commeth
to be confirmed, muſt haue
on

one Godfather or one Godmother
(that is already confirmed) to hold
them vp to the Bishop.

Secondly, they that receive con-
firmation, haue a blowe on the
cheeke gauen to them of the Bis-
shop, in remembrance that they must
suffer paciently and gladly rebukes
and tribulation for the name of
Christ and righteousness sake.

Thirdly, they that receive Con-
firmation, for the space of three
dayes ought to haue and beare a
boue with them, a bande, in signi-
fication, that Christ lay three daies
in his sepulchre, and vpon the thirde
day they that be confirmed, muste
be brought to the priest, and ther-

L iij. viii.

Of the seuen
in the holy place the priest washeth
of that Chrism with salte and wa-
ter, and burneth the bande, casting
the ashes in the Churcharde.

In some countrees they vse to
tye the bande vppon the forehead
of them that be confirmed: where
the Bishop made the signe of the
crosse with holy Chrisme.

In England they vse to tye the
bande about the childe's necke, and
vpon the third daye the priest loo-
seth the bande, and therewith wa-
sheth of the holy Chrism with ho-
ly water.

Of the Sacrement of
Penance.

xvj

What is Penance?

Penance is a Sacrament, wher- Ioan,
by a penitent synner is pur- 20.
ged, absolved, & made cleane from Concil.
synne. For if any committe deadly Flore,
synne after baptisme, the only re-
fuge is to the Sacrament of Pe-
nance: without which Sacrament
in acte or in wil, they that haue com-
mitted mortal synne, can not be sa-
ued.

What is the matter of this
Sacrament?

The mater of the Sacrament of Matter.
penance is the humble and true
confession of a penitent synner,
that

Of the feuen

that is contrite in hart for the synne
committed : plainly confessing be-
fore the priest (sitting in Goddes
steade) the synne done , being in
wil and minde not to committ
syn agayne , and being content to
doe satisfaction by the appointmet
of his ghostly father.

What is the forme of this Sa-
crament ?

The forme of the Sacrament
of penitence, is, the wordes of ab-
solution , that the priest speaketh
over the synner : by vertue of the
which the holy Ghost worketh re-
mission and forgiuenes of syn , so
that the synner being penitent is
purged

purged and made cleane from syn,
as he was in baptisme: sauing that
the penitent synner after confessio
must do penance , or suffer paynes
for his synne, either in this life , or
in purgatorie.

How many partes of penance
be there ?

Three: Contrition in hart , Confession with mouth to a ghostly Father, and Satisfaction in woes: so that who so euer wil be purged and made cleane from synne, must be sorry in hart for the synne done, willing to offend no more, and then playnly confess the sinne with the circumances thereof:

as

Of the seuen
as how often, the place, time, age,
and degree of persons, naming
none by name.

These circumstances may alter
and change the kinde and nature
of the synne, they may aggrauat or
diminish the sinne. Thirdly, the
synner must bring forth fruite of
penance by the appointment of his
ghostly father.

Who is the minister, of this
Sacrament?

The
Minis.
ste.. **T**he priest is the minister, whose
office is to heare the Confessio,
and then to discerne betwene sinne
and synne: to geue counsel, how
to awyde the occasio of synne, and
theresa

Sacramentes.

Ed

ere, therewp̄ to enioyne penance , and
g to prouounce the wordes of abso=
lution ouer the penitentes sinnes.

How many maner of sinnes may
beforgeuen by this Sa-
crament ?

Two maner of synnes , deadly
synne, and venial: but deadly
sinne can yet be forgeuen without
this Sacrament in dede or in wil.
Veniall synne may be purged by
se prayer, almesdedes, by the worthy
receiuyng of the blessed Sacramēt
of the altar, by taking of holy wa-
ter,knocking vpō the breast , with
holy meditatiō, the Bishops bles-
sing,

Of the seuen
sing, and such like.

How shal we discerne deadly sinne
from venial sinne?

Deadly **D**eadly synne so much displeaseth God, that thereby we be separated from God & charitic, in such sorte, that dying therein, without this Sacrament of penance in acte or in will, it bringeth certaining damnation. The Scripture noteþ, that all fornicatours, adulterers, uncleane liuers, theues, robbers, extorsioners, oppresours, vnlawful couetous persons, common dronkerdes, slaunderers, wicked speakers, ydolatours, vngleiners, witches, sorcerers, the
Ephe. 5
Phil. 3.
Col. 3.

that be malicious enemies, concē-
tious persons, brawlers, aud chi-
ders, dissensions persons, thei that
make sectes or diuisiōs, manslea-
ers, and they that deny God for
feare of man: these and such like
committe deadly synne, and dy-
ing therein without penance, they
shal haue no inheritance in the kīg-
dom of heauē: but their portiō and
part shalbe in the lake that bur-
neth with fyre and brymstone.

Apoc.
21.

In the fōresaid synnes we may dedes,
offende deadly th̄ree waies. In
dedes, or actes, as in satissying our
malice, contempte or inordinate
concupiscence, in the synnes be- vVon
foresaid. In woordes, advisedly des,

Ex-

Of the seuen

Mat. 2, 1
Thoughts.

Mat. 15

expressing our malice or concupis-
cence in the synnes before said. In
our thoughts , imagining with
consent , by deliberation and dele-
ctation , any euill or displeasure to
any man , or gering ful consent with
deliberation to the suggestion of
the diuel and carnall concupiscēce:
where the wil and intent is comp-
ted for the dede of deadly synne be-
fore God.

Venial
sinne.

Venial synne is committed by
actes and deedes , wherein is nei-
ther malice , nor contumie , but cu-
riosite or vanitie: as idle wordes
and thoughts without consent o
euill . By venial synne we be no
destitute of grace , nor separate
from

from subiection to God, nor we do not lose our Charity: but yet therē by our soules be darkened, and we are made lesse apte to any good worke, and a temporal payne is due for venial synne, either in this life or in purgatory, if we be not purged by such meanes, as God and holy Church hath ordyned for the same. But exactely to determine and iudge of venial synne, apperteyneth to God, and not to man.

What is the effecte of the Sacra-
ment of penance.

The effecte of the Sacrament of The
penance, is to purge a sinner, effect;
and

Of the seuen

and absolve him from al synne , to
restore him to the Churche , to re-
concile him to God , to enriche him
with spirituall gystes , and of the
childe of the diuel to make him the
childe of God .

How must they behauue themselues
that would be confessed ?

They must humbly knele downe
at the priestes feete , & make the
signe of the crosse vpon their breastes
and blesse them in the name of the
Father , and the Sonne , & the ho-
ly Ghost , and then say , Benedic-
te . And when the priest hath geuen
them a benediction , they must be-
ginne

grinne to knowledge themselves
synners, to God, our lady Saint
Mary, with al the holy cumpany
of heauen before their ghostly Fa-
ther sitting in Gods steade: then
playnelie expresse and declare the
sinnes committed in thought, word,
and deede, in breaking the com-
maundementes of God: and how
they haue offended in the seuen
deadlie synnes, and braunches of
the same, in mispending the fyue
outwarde senscs, in not fulfylling
the seuen woorkes of mercy bodi-
ly and ghostly. These thinges
with the circumstantes declared,
the priest wil geue the penitent syn-
ner counsel, how to auoyde synne,
say y and

Of the feuen
and vpon penance incurred, geue
him absolucion.

Whether may euery priest heare
confessions and geue ab-
solution?

Although euery priest in ex-
treme necessity may heare con-
fessions and geue absolution, yet
such priests as be heretikes, or ex-
communicated, suspended or con-
demned ordinarily, may not loose
nor bind. Euery man and woman
is bounde to be confessed of their
owne proper curate: except either
by licence of their owne curate, or
otherwise they haue licence from

Concil.
Later.

the

the Bishop or superior authority,
to choose them a discrete priest to
be their ghostly father.

Whether may euery curate of his
ordinary authoritie ab-
solue from euery
synne?

No. For there be some synnes Cases perreys
so grievous, that none may ring to
absolue, but the Pope or his Legat:
as burning of Churches, violence to
lent strickynge a priest, and counte- Cases
terfeyting of the popes letters or perreys
bulles. Some synnes apperteyning ring to
to the Bishop, or his pericennarie the bish-
to absolue: as incest between kyngs- shops.
folkes,

Of the seuen

folkes , deflouring of virgins,
māslaughter , breakers of vowes,
periurors, witches, sorcerers, rob-
bers of Churches , they that strike
their fathers or mothers , Ho-
domites, burners of houses , they
that oppresse their Children , blas-
phemers, heretikes, aduouters, &
such like . Who so euer hath com-
mitted any of these, ought to go to
the Bishop, or to his penitentiary
for absolution.

How often in the yeare is euery mā
and woman bound to go to
confession ?

Cecil.
Florēt.

Every man & wōman is bound
(at the least) once in the yeare
(as

(at Lent) to go to confession: and
as often as they receyue the bles-
sed Sacrament of the aultar, if they
knowe or suspecte themselves to
be in deadly synne.

Whether is any man or woman
bound, to iterate and confess againe
any sinnes, that they haue
once confessed to
a Priest?

In three cases we are bound, to
iterate and confess agayne our
synnes.

first, if the priest that we were
confess'd of, lacked authoritie to ab-
solue such synnes as we had done.

¶ iiiij. See.

Of the seuen

2. Secondly, if the priest that wee
were confessed of, lacked discretion
and knowledge, to discerne and
udge our synnes.
3. Thirdly, if we haue diuided our
confession , shewing part to one
priest , and partie to an other, by
meanes whereof our Ghostlie fa-
ther could not plainly understand
our synnes with the circumstāces.

Of the Sacrament of the Aulter.

What is the Sacrament of the
Aulter ?

It is a Sacrament, wherein is
con-

conseined the bodie and bloude of Mat.16
our Sauiour Christ : which is cō= i. Co.1 &
secrated vpon an Aulter by a law= Concil.
ful Priest at Eglasse.

Latera.

What is the matter of this Sa-
crament ?

The matter of this Sacrament The
is breade of wheat , and wine of matter
the vine mixt with water : whiche
doth signify the ioyning of the peo-
ple to Christ. And also it doth fig-
urifie the bloud and water that did
flow out of Christes side, when he
was pearced to the harte with a
speare,

what

Of the seuen
What is the forme of this
Sacrament?

The forme of this Sacrament,
is the wordes of Christ, wher-
Concil. with this Sacramente is made:
Later. for the Preist speakeþ in the per-
son of Christ. By vertue of the
wordes of Consecration the sub-
stance of breade is turned & chan-
ged into the very body of Christ.
And the substance of wine is tur-
ned into the bloud of Christ, the
holie Hoste working by a di-
uine power: so that Christ is who-
ly vnder the forme of breade, and
in euery parte of the Hoste being
broken, Christ is whole. Al-
la

so vnder the forme of wine, and
euery parte thereof being separa-
ted, Christ is wholy.

What is the effect of this
Sacrament?

The effect of this Sacrament, is The
to knitte, ioyne and incorpo= effect:
rate the worthy receiuers thereof Concil.
vnto Christe. By the worthy re= Florē.
ceyuing of this blessed Sacramēt,
grace is increased, vertue is nou-
rished, stedfastnes is geuen against
frailtie, strength against tempta-
tion, the merites of Christes pas-
sion are revived in vs, our bodies
and soules are spiritually nouri-
shed with this blessed Sacramēt
(being

Of the seuen

(being the blessed fruite of holie
Marie) to be a medicine to expell
the poison, that came to al mankinde
by the fruit that our first parentes
tasted of in Paradyse. As that
fruit brought euerlasting death &
damnation, so this blessed Sacra-
mente is a pledge, to bring vs to
everlasting life, and to restore vs
to the toye that was lost by our
first parentes.

Who is the Minister of this
Sacrament?

The mi
nister. **T**he Minister is a Priest lawfu-
lly ordain'd and consecraced by
a Bishop. It is required, that the
Priest doe consecrate at Mass, ha-
ving

ming an intent to consecrate the
body and bloud of Christ.

Who is bound to receiue this
Sacrament?

Every Christian man and wo= Concil
man having discretion, that is Latera,
twelue yeares of age and elder, is
bound at every Easter time to re-
ceiue, and at other times as their
deuotion wil serue them. In the
punitime Churche the people vsed
ofteyn to receiue, as every Sonday.
afterward deuotion began some-
thing to decay, that customably the
people received three tunes in the
yere: as at Christinas, Easter, and
Pentecost. Then afterward deua-
tus

Of the seuen

tion waxed so very colde , that it
was thought good to the Church,
to make a law, that euery man and
woman vpe paine of deadly sinne,
should receive the Blessed Sacra-
ment at Easter time at the least.
And it is conuenient, that euery chi-
slan man & woman against death
receive this Sacrament , to be their
voyage prouision.

How ought euery man and woman
to prepare themselues to re-
ceiue the blessed Sa-
crament?

i. Cor. **F**irst, they ought diligently to
ii. examine their owne conscience,
END

at it and if they perceiue any deadly
sinne in them, with a penitent hart
and they ought to confess their sinne
to a discrete Ghostlie Father, that
hath authoritie to absolute them
from their synnes: so having their
conscience purged from synne, and
with a fervent and reuerent devo-
tion, woorshipping Christe in the
blessed Sacrament, they may safely
receiue. For as the benefit is great
in the worthy receiuers, so the vn-
worthie receiuers, receive their
owne daignation.

Of the Sacrament of extreme
Vunction,

what

Of the feuen
What is the Sacrament of ex-
treme Vnction?

Iac.5. Concil. Florēt. **E**xtrēme vncion or anoyling is a Sacramēt, wherein the sickē persons (by holy Oyle and the wordes of Ch̄rist) are reliued: that more happily they may depart out of this world , and also that their bodies may be restored to health, if it be expedient. This Sacrament is to be ministred to men and wo- men lying in extreme sickenesse in peril of death, by Gods visitation, and not by violence of warre , or execution. And this Sacrament is not to be ministred unto infantes, and such as lacke reason : for none ought

dought to receiue this Sacrament,
but such as haue reason, and hum-
bly desire it for Gods sake.

What is the matter of this Sa-
crament?

The matter is oyle olive halfe
wed by a Bishop, wherewith matter
the sick is anoyled vpon the eyes,
eares, mouth, nose, handes, and
feete. A man is anoyled vpon the
reines of the backe, and a woman
vpon the bealy: because concupis-
cence reigneth most in these partes.

What is the foorme of this Sa-
cramente?

R.

The

Of the feuen

The **F**orme. **T**he forme is the wordes , that
the priest speakeþ , when he
doth annoynþ the sicke in the fore-
said partes or places .

What is the effect of this
Sacramente?

The **E**ffect. **T**he effecte of the Sacrament of
Concil. purge veniall synne committed by
Florēt. mispending of our senses : And to
purge and put away synnes for-
gotten.

This Sacramente is comforta-
ble to the soule , and healthfull to
the body , as much as is expedient .
And in this Sacrament the holy
Ghost doth strengthen the sicke
with

grace against the violent assaultes
of the Diuel , and the terrorre of
death.

Who is the Minister of this Sa-
crament of Extreme vnci-
on or annoyling?

The Prieste is the Minister of
this Sacramente , whome the
sick ought to send for , and before
that he receive this Sacrament , he
ought to be confessed of his mortal
synnes , and receive absolution of
the Priest , and also the Sacrament
of the Anuler , & humbly desyre the
Priest for Gods sake to be annoy-
led.

M i H o m

¶ Of the seuen.

How should the Priest annoyde
them that lack eyes, hands,
or any such partes as
should be annoy-
led?

The priest must annoyde the parts
that be next adioyning there-
vnto those parts that should be as-
noyded: for although any lache such
partes wherewith they may of-
fend outwardly, notwithstanding
they haue those membris groun-
ded in the soule, and al things due
there vnto them: whereby they
may offend inwardly about those
thinges that apperteyne to those
members, although outwardely
they

they can not be expressed.

*Of the Sacrament of
Order.*

What is the Sacrament of Order?

Order is a Sacrament, wherein grace or a spirituall power is geuen to Priests, and to other ministers in their Consecration, by the outward signe of imposition of the Bishops handes, to exercise effectually the ministracion of the Church, as in ministraig of Sacramentes, preaching and exercising of discipline. And what so ever they doe in the Church, according

Cōcil.
Florēt.
Mat. 19.
1. Ti. 3.
Tit. 3.
Act. 13.

R ij ding

Of the feuen

Ding to the institutio of Christ and his Churche, almighty God doth ratifie, accept, and allow. Therfore al people of what souer Degree, estate, or authoritie they be, ought to obey the Bishops and Priestes, in causes Ecclesiastical. This is a power of the Churche, geuen to them that be lawfully ordained & consecrated, which power is not by lawes of men, or of nature, but only of Christe aboue nature.

What is the matter of this Sacrament?

The
matter

The matter is that thing, by deliuering of which Order is given: as Priesthooode is geuen or deliv-

delivered by gowing of the Chalice
and Paten with breade and wine.
Deaconship is geuen by deline-
ring of a booke of the Gospelles.
Subdeaconship is geuen by the
empty Chalice and paten. And in
like manner the inferiour Orders
haue some speciaill matter apper-
teyning to their Order: as the gea-
wing of the keyes to the Ostiarie
or Porter, the booke to the Exor-
ciste, the booke of Psalmes and
Prophetes to the Reader called
Lector, the Ladell and cruet to the
Acolite.

What is the foorme of this Sa-
crament?

¶ in The

Of the seuen

The **T**he forme is the wordes of Dy
Foorin **D**er , whiche the Bishop spea-
keth: whereby an authoritie is ge-
uen , to exercise some office in the
Churche, as in Priesthode the for-
mal wordes be : Accipe potestate
offerendi sacrificium, missasque ce-
lebrandi, tam pro viuis quam pro
defunctis, in nomine Domini.

By these wordes the Bishoppe
geneth authoritie and power to
him that receiueth Priesthod, to of-
fer Sacrifice , & to celebrate Massie
both for them that be aliue and for
them that be deade, in the name of
our Lord.

Who so ever shal receive that Or-
der of Priesthod, must by degrees

saye

les

receive six orders before of the Bishop: of the whiche Orders foure
be called Inferior Orders.

Exorcistes, whiche haue authoritie genen to them, to expel Diuels cistes,
from them that be possessed.

Ostiaries or Porters haue authority, to keepe the Churche dore,
to expell the unworthy , and to let
into the Churche the faithfull and
worthie.

Readers, called Lectores, haue ^{Lecto-}
authority to read lessons and scri-
ptures in the Churche: whereby
the understanding of the faithfull
people is lightened.
^{res.}

Acolites haue authority to beare Aco-
cruettes to the Aulter with wine lites.
AND

Of the seuen

and water , and to beare candelles
and tapers : wherewith the minde
of the people may be kindled and
stirred to deuotion.

These fourre Ordres haue not
continencie so annexed vnto cheyn,
but that they may mary. Subdea-
con, Deacon, and Priest, haue Ord-
inace so annexed to their Ordres,
that they may not mary.

**Subdea-
con.** Subdeacon hath authoritie to
reade the Epistle, to prepare neces-
saries for ministratio, and to assiste
the priest in ministration.

Deacō. Deacon hath authoritie geuen
to him from God by the Bisshop,
to reade the Gospell , and to assist
the prieste in ministration of the
Sac-

**Sacramentes, and other offices in
the Churche.**

The Priest hath his handes Priest.
sanctified and halowed by the Bi-
shoppe , to sanctifie and blesse.
And authority is geuen from God
by the Bishoppe to the Priest , to
minister Sacramentes , that is :
Baptisme , whereby people firste
enter into the Churche of God .

Secondely , if after Baptisme 2.
any man fall into deadly synne ,
the Priest hath authority , to ab-
solute them , if with a contrite harte
they confesse their synnes before
him .

Thirdly , the Priest hath autho- 3.
rity , to Solemorate and minister the
Sac-

¶ Of the seuen
Sacrament of the Alter.

4. Fourthly, the priest hath autho-
ritie, to pray ouer the sickle persons
and to annoynt them with holy
Oyle in the name of God: to the
remission of their sinnes, & the sal-
uation of the sickle, according to
Gods pleasure.

5. Fifthly, the priest hath autho-
ritie, to ioyne those two persons
together in Matrimouie, that ma-
rie in Christe.

What doth the Crowne
signifie?

It doth signify, that they should
be as Kings, to rule & gouverne
spiritually, bothe them selues, and
others

others. The shewing of the heares
of vpon the crowne of the heade,
doth signifie the renouncing and
putting awaye of earthly affecti-
ons, and the lifting vppe of their
minded towarde heauen, making
them selues heires of God, that
they may haue their portion and
part with God. The round circle
of the crowne, doth signifie perfec-
tion of life.

How many thinges doe let to take
Orders?

Fyrst, a woman may not take
Orders, nor a childe, nor any
that lacketh discretion; but he must
be a

Of the seuen
he a man of full age, that shall take
holy Ordres.

2. Secondly, a seruaunt that is in bondage to his Maister, without his Maisters consent, may not take holie Ordres: for if he do, his maister may compel him to do his service.
3. Thirdly a manslaer in dede or cōsciente, may not take holie Ordres.
4. Fourthly, he that is not legitimate, may not take holy Ordres without a dispensation.
5. Fifthly, he that is maried may not take holy Ordres (for continētē is annexed to holie Ordre) except by consent of his wife, who must vowe chasticie.

Sixth

Sixtly, he that is Bigamus,
whiche hath maried two wiues,
and knowen them both carnally:
or he that hath maried a widow:
or a woman that is corrupte of an
other, if after carnally he knowe
her: or if he carnally cōpanie with
his owne wife, after that shee hath
committed adultery with an other
man: such a man may not take ho-
ly Orderys,

Seuently, he that lacketh any
member, or hath defecte or defor-
mity, may not take holy Orderys.

Eightly, he that is infamed,
or a flaunderouse person, having
any notorious crime, may not
take holy Orderys.

who

6.

7.

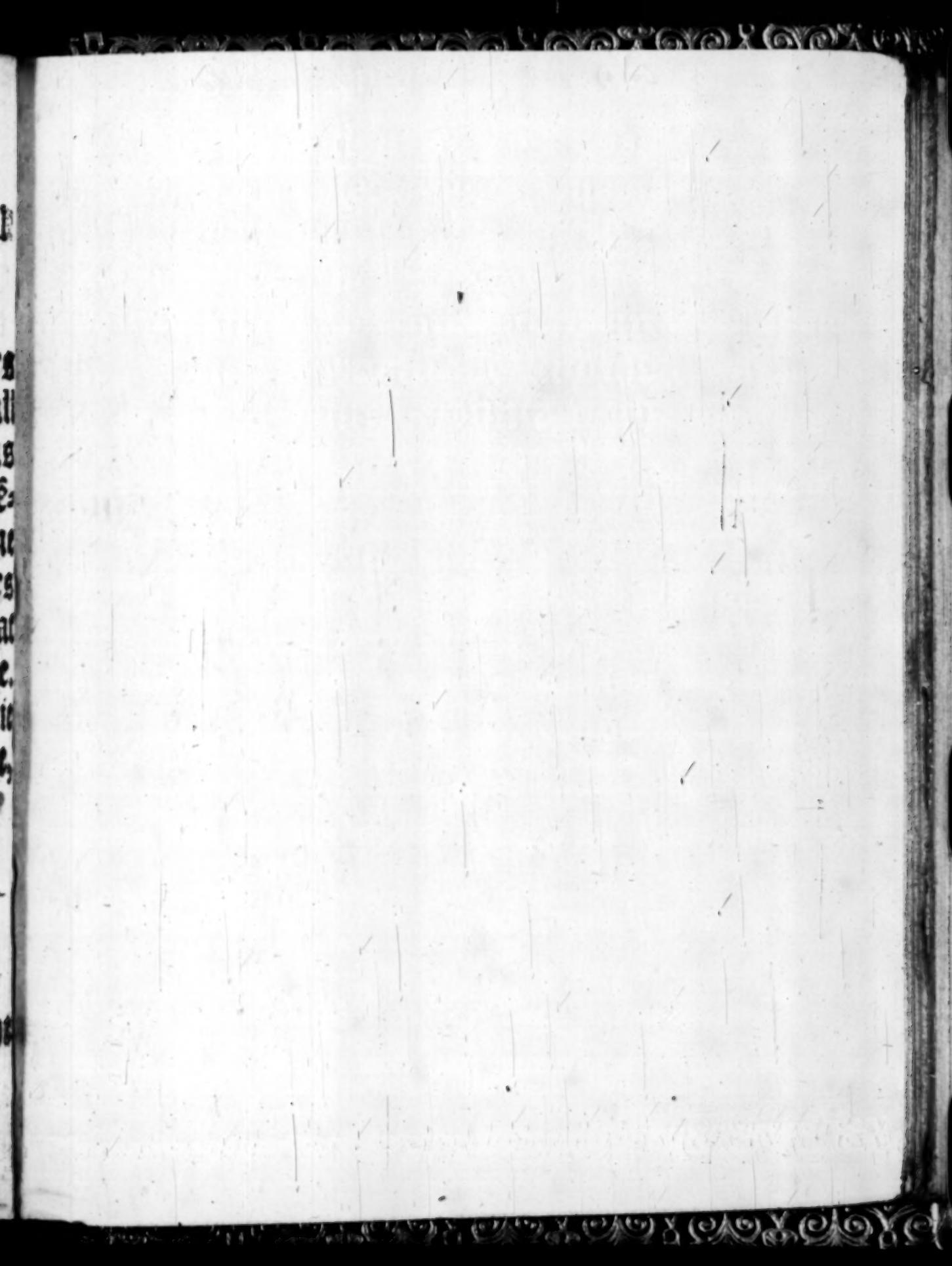
8.

Of the seuen
Who is bound to say Canonically
houers daily.

Concil. Later. **H**E that is within holy Ordres
is bounde to say Canonicall
houres. for Canonical houres, as
Matins, Prime, & Hours, Eue-
song, & Supper, with other diuine
seruice, be annexed to holy Ordres
to geue God thaks. Also they that
be beneficed, be likewise bounde.
If for negligence or slouth an
doe omitt their diuine Seruice,
they offend God.

Who is the Minister of this Sa-
crament of Order?

23



3

wife, and the woman saith : I take thee to my husband . And therē in oughte of necessitie be the presence of witnessses, and of congruitie, the consent of friendes.

Whether may a man put away his wife for any cause?

A man may put away his wifse for no cause , excepte for fornication only: and if for that cause any be separated at bedde , neyther of them may mary any other as long as bothe they live. For Matrimonie is a perpetuall bond of a lawfull Contracte of Matriage,

Mat.19

¶ ¶

¶

Of the seuen

At what age may Mariage
be made?

Spoousages maye be at seauen
yeares of age , but full consent
in Mariage must noc be, before the
woman be twelue yeates of age,
and the man fourtene yeares of
age.

Whether doth carnall copulation
after Spousage or trothplight,
make Matrimonie?

If carnall copulation followe
the spousage or trothplight, with
this minde to be one to the o -
ther, as man and wife , it maketh
Matrimonie: but if it be for the
in-

intent of fornication, it is no matrimony.

If man and woman binde them selues by faith and trouth, or by booke othe, with mutuall consene to marie eyther other in time to come: although thereby they be bounde to marie vpon paine of setting them selues in a damnable estate, yet lackinge the formall wordes of matrimony, is no mariage.

If eyther of them marie anye other after the former promise, they must so continue, and not be separated: for althoughe they spake wordes of promising mariage in time to come, the wordes of y time

¶ iij pre-

802

Of the seuen present must take place.

If man and woman with a
mutuall consente in harte, shall
speake some woordes of the time
to come , thinking thereby , that
they be made man and wife be-
fore God : it standeth for Mari-
age, but not before man and the
Churches iudgemente : whiche
must judge vpon the woordes,
and not vpon the mindes and in-
tentes, and if either of them ina-
xpe any other , they liue in adul-
terie.

Whereas holie Churche hath
ever detested , and forbidden pri-
uie contractes , yet when any such
haue bene done with consent and
formall

formall wordes, it hath ben mariage before God, whether they haue had witnessesse or not. Albe it this matter of priuie Contractes, being thoroughly examined at the last Generall Councell holden at Trent, the inconuenience that didde arise thereof diligently weighed and considered: for the better safegard of the peoples consciences, & avising cōtention, it was thought good to the holly Ghoste and the fathers assembled in the said general Council, to make all priuy contractes void and of no strength, except the contracte be made in the presence of the Prieste and other witnessses:

Cōcil.
Triden.

D iiiij sa

Of the seuen

so that after the publication of the
saied general Councell , all suche
privie contracts without the wit-
nesse of the Prieste and others, be
voide and of no effecte , but that
the parties so privily contracting
may lawfully marie any other.

If any man and woman speake
the formall wordes of Matri-
monie for feare of their parentes
or friendes , or for any euill pur-
pose , without consent of harte :
they be not man and wife before
God. If eyther of them do vse car-
nall copulation with other , that
gaue no consent in harte , they com-
mit fornication , as long as he or
she continueth in the same mynde:
wherag

whercin the next remedy is, to
geue consent of hart to that, which
was spoken before in woodes, &
so be they man & wife before God.

How many things be required
in Matrimony of ne-
cessitie?

Two thinges. Consent of both
their hartes, and woodes ex-
pressing the consent of both their
mindes.

Also some thinges be required
in matrimony, that the Ordinary
for some necessary causes may dis-
pense in: As the banes ought to
be asked three solemnme dayes bea-
fore

Of the seuen
soone the tyme of mariage , as the
Ordinal doth plainly appoincte.

And certaine tymes and dayes
in the yere the ordinance of holy
Church doth forbiddre mariage to
be solemnised , that they may geue
themselues more conueniently to
prayer, as þ scripture doth teache.
a.Cor.7

The tymes that the solemnis-
zation of matrimony doth cease
in the Catholike Churche, is from
the saturdaye, next before Aduent
Sonday , vntill the Octauie of the
Epiphanye : from the saturdaye
next before Septuagesima sun-
day , vntill the Octauies of Easter
be past , that is to saye, vntill the
mondaye next after lowe sonday:
from

from the Sondaye before the
Rogation weeke, vntill Trinitie
sunday.

How many things doe lette matri-
mony to be cōtracted, and dissolute
matrimony that is
made?

Fyrist, Error of the person, whē
one is brought in for an other:
except after that it is knowē, both
the parties consent to the ma-
riage.

Secondly , when the man is
within holy orders: or if either of
the them be professed in religion, or
haue vowed Chastity.

Thirds

Of Consanguinitie.

3. Thirdly by consanguinity, which extendeth to the fourth degree.
4. Fourthly, by Affinitie, which extendeth to the fourth degree.
5. Fifthly, by spiritual kinred, which is betwene the party that is baptised or Confirmed, and his Godfathers and Godmothers, and also between the Godfather or Godmother, and the parents of the childe so baptised or confirmed.

A table of the degrees within which it is not lawfull to mary.

Christian iustice. 106

The fyfth Chapter, of the offices of
Christian iustice.

Sobrietè, pië & iustè viuamus. Tit. 2.

Soberly, godly, and iustly lette
vs lyue.

How many offices of Christian
iustice be there?

Two: the one is to decline from Psal. 3.
evil, the other is to doe good. 1. Ioā. 3.
Elai. 1.

How can a man be able to performe
these two offices of iustice?

He can not truly of himselfe, Ioan. 5.
but being holpen by the grace 2. Cor. 3.
of

The offices of
Luc. i. of God, and instructed by the hol
Rom. 8. Ghost, a Christian man may and
Tit. 3. ought (as much as the state of thi
life doth permitte) to lyue iustly &
fulfil the lawe.

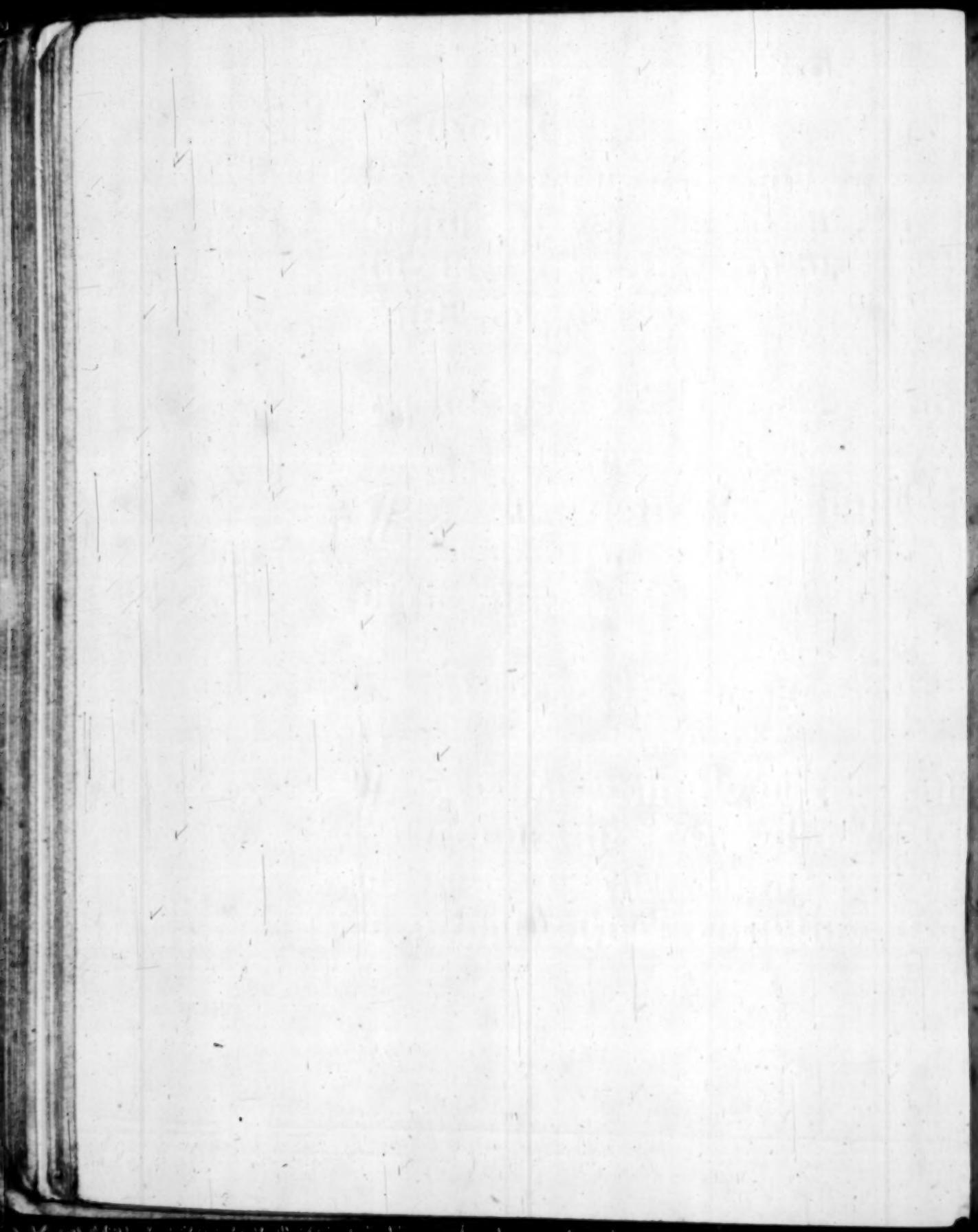
By what degrees be we brought
into synne?

Pro. ii. By suggestion of the diuel, de
Ioá. ii. lectation of the flesh, and conc
of the minde.

Who be the most greuous
sinners?

Prou. 2 They that wilfully of mere ma
lice doe sinne. And also they, that
doe booke of their sinne. Thirdly
they, that with contentious wordes
criue

ol
nd
u
2
igh
ca
n
a
at
ly
s
18



doth shew. Oppressours can not escape Gods vengeance.

The fourth synne, that crieth to God for vengeance , is : to kepe Iacob's backe the waggies of the hired servant or workeman , when he hath done his service or worke.

Whether is it not sufficient for a Christian man to doe no euil :

To doe no euil is but the halfe Psal. 36 part of christia*n* iustice. It is not Rom. 12 sufficient for a Christian man to do no euil, but he is boud to do good: for as S . James saith , he that knoweth how to doe good , and ^{Iacob. +} doth.

The offices of
doth it not , he doth comitte sinne.
Math ; And also the Gospel saith : every
tree that doth not bring forth good
frunit , it shal be cutte downe & cast
in the fyre .

What kind of good works ought
a Christian man to vse ?

Tob.12 Fasting, almosdedes, mercy and
prayer. That prayer is good to
(saith the scripture) that is ioyned the
with fasting and almosdedes.

What is fasting?

Hiero; Fasting is a foundation of vertell
ture, whereby vice & sinne is roud
presset

presised: and the mind is lifted vp,
the body is chastised, and the flesh
made subiect to the spirite, obedi-
ence is exercised, and the grace of
God obtained: by fasting the soule
is nourished.

The maner of fasting is, cer-
taine dayes and tymes, according
to the custome and precept of the
Church, to abstaine from flesh, and
to eate but one moderate meale in
the daye. The tyme of the Lent
is more streightly to be kept, then
other tymes of fasting: because
Lent hath for it the institution of
Christe. The sixt generall Coun-
cile, in the Lent tyme doth for Consta-
ntinople to eate egges, or cheeche, except tyn. 3.

Concil
Magunt.
c.35. &
Bracca.
z. cap. 9.

p q ney

The offices of
necessity require, or dispensation
be obteyned.

What is prayer?

Damas. **P**raier is a lifting vppe of the
minde to God, whereby we de-
syre euill or aduersitie to be put a-
way, or els we desire good things
to our selues, or to others, or wi-
dowes prayse God.

What is almosedes or mercy?

AIt is a benefitte, wherewith we
helpe and succour the necessity,
or misery of others, for the honour
of God, with a goad affection and
compassion.

Bo

How many kindes of almes or
mercies be there?

Here be two kindes of almes
or workes of mercy: the one is
called corporal, the other spiritual.

The workes of mercy or pitié Mat.25.
corporal be seuen. To fedde the hun-
gry , to geue drinke to the thursty,
to clothe the naked, to visit the pri-
soners, and sycke , to harbour the
harbourlesse, and bury the dead.

The woorkes of mercy or pitié . Thes.5
spiritual be seuen. Discretely to Iacob 5
correcete them that offend: to teache Rem.15
the ignorant, to geue good coun= Math.6
sel to them that haue nedē, to pray & 18.
vnto God for the health of our
19 iij. neigb-

The offices of
neighbour, to comfort the comfort-
lesse, patiently to suffer iniurie,
to forgiue offenses done against
vs. God graunt vs so to doe, that
we may live.

And here nowe let vs make an
ende. For after thou knowest once
(Gentle Reader , or diligent lea-
ner) what thou ought to beleue
& how thou ought to lyue (which
two pointes I haue prosequuted
in this short Catechisme) what re-
mayneth but to make an end ? For
the rest now is to be committed
unto thy practise, that like as thou
knowest through my simple and
plaine instruction , what is to be
done, so thou study and labour to

Christian Justice.

iii

exemplifie & shewe in thy conuersation that which thou knowest.
Especially, whereas I now haue no more to say vnto thee, and God wil beginne to haue a saying vnto thee, except thou kepe his lawes & commaundemēts. For whē the Son Mat. 5. of mā shal come in his maiesty and al his Angels with hi, then shal he sit vpō the seate of his maiesty, & al nations shal be gathered together before him &c. the wicked shall go into euerlasting punishment, & the just into life euerlastig. Be faithful therefore in al articles that are to be beleeuued, be devout in thy prayers, be louing & obedient as touching the Commaundements of God &

p iiij his

The offices of

his Churche, be wise in receining
the Saccaments, & make not light
of the remedies of thy synnes and
infirmities. Be diligent in the
worke of mercy, and take in good
part this my smal labour, which I
trust, shal bring great profit
vnto thee, & God graunc
it may be so great, as
I haue & shal
wsh it to
be.

Amen.

To the Reader, concerning
the holy Ceremonies
of Gods Churche.



Any wise and learned men haue thought it good , that I should ioyne to the Catechism (which I did lately sette foorth for the instruction of yonge children in matters of the faithe) a briefe declaratiō of certayne Ceremonies, whose signification is not so welknowē to the ignorant people , as they shoule be.

It is

The vse and meaning

Aug. cōs. It is therefore first to be knowē,
tra Faust. that no cumpānie of men cā meete
Manich. together in one mind and cōsent of
Lib. 19. hart, for the true seruice of God, ex
cept thei haue certaine holy signes
ca,ti, whereby both their worship to-
wards God may be stirred vp, and
the professiō therof towardes their
neighbours may be sene: And ther-
vpō as wel in the law of the Iewes
as of the Christiās, holy signes and
Ceremonies haue bene alwaies in
vse, by the appointmēt of God him
self, or of his Prophets ad Apostles.
But for somuch as the state of the
Iewes

of Ceremonies.

Iewes did beare outwardly a form
and shew of seruig god rather like
childe then lyke men, yea rather in
a bound then in a free sort : their
ceremonies were in maner al ex-
preſſly named in the law vnto them
because it was presuppoſed, that
thei of theſelues were not able to
iudge what was cōuenient for this
or that Sacrifice , or els for this or
that tyme, ynleſſe it were by their
maister and Lawemaker namely
prescribed and appointed.

But for ſo much as the ſtate of
the new teſtamēt is free, as wher-
in men of all nations are taught of Iſaie. 54.
Cod

The vse and meaning

Ioan. 6 God him self, and are anoynted in.
z. Ioan. 2 wardly with the holy Ghoste, ha-
Iere. 31. uing the lawe, not of Moyses, but
Heb. 8. of God writen in their hartes and
& 10. bowels (as the Prophetes and A-
postles do witnessesse) therefore (the
holy Sacramentes being made and
instituted of Christ him selfe) most of
the other ceremonies were leaft to
the discretion of the Apostles and
of their successours. For whiche
cause S. Peter with the rest of the
Apostles and Priestes at Ierusalem
ordeined and decreed, what was to
be obserued of the Gentils, who
were

n. were newly couerted to the faith.

a. And S. Paule hauig declared what ^{Act.15} he receaued of Christe towching
the Sacrament of the Altar, addeth
of his owne authoritie: *Cetera cu* ^{1.Cor.11}
venero, disponam. The rest I wil set
in order when I shal come.

Vpon which wordes of S. Paule,
the great clerck S. Augustine wri-
teth thus: *Apostolus de hoc Sacra-* ^{Aug. in}
mento loquens, ait, ceterachm venero, ^{epistol.}
ordinabo. *Vnde intelligi datur, quia* ^{118.}
multum etat, ut in epistola totum illū
agendi ordinem insinuaret, quem uni-
uersa per orbem seruat Ecclesia, ab ipso
ordina-

The vse and meaning
ordinatū esse, quod nulla morū diuersitā-
te variatur. The Apostle speaking of
this sacramēt, saith: *The rest I vvil set
in order vvhē I shal come.* wherevpo
it is geuē vs to vnderstād (because
it was much (or hard) to touche in
in an epistle the whole order in do-
ing, which the whole church tho-
roughout the whole world doth
obserue) that thing which is varied
with no diuersitie of customes to
haue beneordeined by the Apostle
S.Paule. Marke what S.Augustine
saith: *VVherein soeuer al Churches
agree in celebrating Masse, that
thing he doubteth not to haue ben
ordei-*

ordeined of S.Paule. Of this kind
are holy Altares, secret praying at
certain times of the Masse, praying
for the lyuing, and for the faithfull
soules departed, the vse of receauing
the blessed Sacramēt in the mornīg
or fasting: with many other like ce-
remonies, which al Churches in al
countries haue alwaies vsed . And
that which is namely saied of the
ceremonies belonging to the chief
Sacrament, is likewise to be vnder-
stād of al other Sacramēts. For the
Apostle said generally: *State, et tene-
te traditiones quas didicistiis, siue per ser-
monē, siue per epistolam nostram. Stand
sted.*

The vse and meaning

¶ Thes. steddie, and kepe ye the traditions
which ye haue learned , either by
our talke, or by our letters. And S.
Augustine sayeth lykewise gene-
rally: *Quæ non scripta, sed tradita cun-
fundimus, etc.* Those thīgs which we
keepe, not being writté , but being
delyuered , which at the least are
obserued throughout the whole
worlde, are vnderstáded to be kept
by the cōmēding and decreeing of
the Apostles them selues, or els of
the general Coucels, whose autori-
tie is most holsome in the Church.
As that the passiō of our Lord, and
re-

In epist.

118.

resurrectiō, and ascension into heauen; and the comming from heauē of the holy Ghost are solemnly kept euerie yeare: and so of any other thing which is kept in euery place wher the Church spreadeth it self.

It were easie to shewe, that many other auncient Fathers do speake in lyke sort of our holy ceremonies , were yt not aboue the measure of a breefe Catechisme, to stād about that matter any longer. Therefore now I wil talke more particularly of certaine especial ceremonies and the meaning therof.



The vse and meaning
The vse and meaning of the
holy Ceremonies of Gods
Church.

Why is holy water vsed in
the Church?

Tit. 3.
Mat. 18



I is vsed, to put
men in mynde of
the water of Ba-
ptisme , wherein
their synnes were
cleansed, thorowe
the name of the blessed Trinitie
called vpon them, and thorow their
owne of the Churches faith . And
therefore as men by the water of
Bap-

Baptisme entred into the Church, whiche is the mysticall bodie of Christ: so at the entring into the materiall Churche, they sprinckle themselves with holy water. For albeyt the Baptisme it self can not repeated, yet the remembrance therof is most laudably preserved in al good Christians.

How olde is the vse of holy
water?

IT came euuen from the Apostles, as it may be thought. For mention thererof is made in the Epistle of Pope Alexander, who was the fyfte bishope of Rome after Saint Peter.

Q ij Can

The vse and meaning
Can holy water driue away
diuels?

Not only holy water, but many other holy things are of power to driue away diuels from their bodies or places, who vse them in a right faith. For, as thorrow our synnes the diuell hath power to vse, not only his owne malice, but also Gods creatures to our hurte: euen so faichful men take power of Christ, not only to resist the diuel by their owne faith, but also by the creatures vvhich are sanctified by Gods vword and prayer.

1. Tim. 4
Eccles.
Histor.
Lib. 5.
S. 2 10

And so doth Theodoreetus an ancient writer of the Ecclesiastical historie witness, that diuels were cast

cast out in the old time. For wheras the dinell stayed the syre þ could haue no strength in burning of an Idols temple, Marcellus the Bishop of Apamea caused his Deacon EQUITIUS to bring water in a vessel, which being set vnder the holy Altare, the bishop prayed, and when he had made the signe of the Crosse vpon the water, he willed his faithful Deacon to sprinkle the sayed water vpon the flaine, quo facto , contactus aquæ impatiens dæmon aufigit. Which being done, the devill not being able to abyde that the water shoulde touche him, fled away. And verely whosoever now daies can not abyde to haue

M. iij. holiþ

The vse and meaning
holy water sprinkled vpon him, he
may wel suspect, that a devil hath
power on him, who is a feard of
the said holy water, & therfore ke-
peth his scruaunt frō it as farre as
he can. Thus we see both the pro-
fit & the antiquitie of holy water.

Why is sensing vsed?

IT betokeneth, that as the sweet
perume of frankincense ascen-
deth vp into the ayer: so our pray-
ers ought to be directed as a sweet
smell in the sight of God. And as
the Angel taught Tobias, to drue
away the diuel by kindling of the
lyuer of the fysh: even so the like
kindling of frankincense with the
lyke

Psal.140.

Tobie,6.

lyke faith & deuotion, doth helpe to
drive away the diuel, & to defend
the faithful people from his iniur-
ties and assailes.

How long hath sensing ben vsed?

Even from the Apostles tyme,
as it may appere by the works
of Dionysius the Areopagite, in his
booke of the holy order & genera-
nemet of the Church, where he ex-
presly nameþ that ceremonie. In
the solemne Masses also of S.
James, & Chrysostom it was vsed.

Dionisi⁹
Eccles.
Hierarc.
ca. 3.

What meaneth procession?

Procession was ordeyned, part
ly to protest and to shew ev-
eriewhere by our deedes the
Duty **C**hri-

psal. 18.

The vse and meaning
Christian faith (as by carrieng o-
penly before vs the banners and
tokens of Christes death) partly
also to betoke, that enen as we go
out of the Churche, and after a pil-
grimage made come into yt again:
so Christ coming from the bosome
of his facher to take flesh of the
blessed virgin Marie, did after his
peregrination made in this world
returne to his facher againe, whi-
ther also we hope to followe him,

Why is the Crosse carried before
vs in procession?

i. Pet. 2. **T**o make vs understand, that al
Philip. 2. our pilgrimage in this lyfe
Rom. 3. ought to be in the faith, merit, and
ex. Ex.

example of Christes painfull conuersation, by whose only death we come to lyfe, if yet we suffer with him, to the end we may reigne and triumphe with him.

What may we lerne by holy
candels?

Fyrst, that God is a consuming fyre, whereof the verie burning candel doth warne vs.

Secondly, that as the candel being one kind of creature consisteth of fyre, waxe, and weeke: so Christ consisteth of the godhead, sowle, & flesh, al being in one person. Therfore on Candelmasse day by carrying a holy candel, we do wel represent our

22 The vse and meaning

Luc. 21. our Lady carrying Christe to the temple in hir arines.

Math. 25. Thirdly, we ought alwaies to have the fyre of charicie in our hartes, as the wise virgins had.

Hierony. contra Vilan. Psal. 112. Last of al, by the torches which are lighted at the singig of the gospel, it is signified, that the word of God is the light of our sowle.

Why are candels set before Images?

To betoke that their workes did so shine before me, that me glorie God in heauen thereby. And Christ himself called S. Iohn Baptist a burning candel vvhich gaue light. And he said to his Apostles: ye are the light of the vworld.

What

Ioan. 5.

Math. 5.

What doe holy afshes
meane?

The warne vs to do penaunce
as the ffiniuies did, & therfore
at the beginning of lent (which is
the tyme of penance) they are layed
on our heads or foreheades, to be-
token that we must lamēt our for-
mer evil life, according as Christ
said: except ye do penance, ye shal all
perish. Iong. 3.
Luc. 13.

Why was the fast of Lent
ordained?

To the intent that we the members
should according to our habi-
litie follo~~w~~me the example of Christ
our head, protesting by our deede
that he fasted forty dayes for our
nes-

The vse and meaning

Luc. 22. our Lady carrying Christe to the temple in hir armes.

Math. 25. Thirdly, we ought alwaies to have the fyre of charitie in our hartes, as the wise virgins had.

**Hierony.
contra
Vilan.
Psal. 118.** Last of al, by the torches which are lighted at the singig of the gospel, it is signified, that the word of God is the light of our soule.

Why are candels set before Images?

To betoke that their workes did so shine before me, that me gloriifie God in heauen thereby. And Christ himself called S. Iohn Baptist a burning candel vvhich gaue light. And he said to his Apostles: ye are the light of the world.

What

Ioan. 5.

Math. 5.

What doe holy ashes
meane?

THei warne vs to do penaunce
as the **M**iniuites did, & therfore
at the beginning of lent (which is
the time of penance) they are layed
on our heads or foreheades, to be-
token that we must lameit our for-
mer euill life, according as **C**hrist
said: except ye do penance, ye shal all
perish. long. 3.
Luc. 13:

Why was the fast of Lent
ordeined?

To the intent that we the mebers
should according to our habi-
litie folloue the example of **C**hrist
our head, protesting by our deede
that he fasted forty dayes for our
nes-

The vse and meaning

Math. 4 necessities & not for his owne. Itē
Exo. 24 as not only Mōyses but Elias fa-
st. Re. 19 sted fortie dayes, so was it signified
that not only the bond of the law,
but also the free grāce of the pro-
phetes neded the said fast of fortie
daies: & we are now in a propheti-
cal stāce, seing it is wriuen of our
Joel. 2. time, that God wil power his spi-
rit vpon euerie flesh (or natiō) and
Ioan. 6 that al men shalbe taught of God
as in the olde time the prophetes
were.

Who instituted the fast

Hiero. in epist. ad Marcel. Ignatius
of the Lent? The Apostles them them selves
as S. Hieron teacheth, & ther-
fore ene Ignatius who was the dis-
ciple

te ciple of the Apostles commaundeth in epist.
a= the christians not to despise the let or ad Phil.
d the fortie dayes, because it conteinereth
o, a folovving of Christes conuersation.

How is Lent to be fasted?

IVVith eating drye meates such
as do ingender least bloud, &
consequently do least prouoke car=
nal lustes. For which cause al flesh
and white meates are forbidden:
Unlesse necessitie, reasonable dis=
pensation, or a custome lawfully
prescribed do otherwise permitte.
Also except men by age, greate la=
bor, or sickenesse, be excused, they
ought to take but one meale on a
fasting day, which in the olde tyme
was.

Eccles.
histor.
li. i. c. 10

August.
epist. 86.

Aug. in
epist. 112.
& in fine
epist. 86.

The vse and meaning

was toward night. for as the per-
fice fasting is to eate nothig at al:
so in them who can not beare such
an abstinence, it is permitted to
make one meale. As for drinkings
at night or eating any other thing
(which yet may not be a meale) so
that no fraude be vsed: yt is suffi-
cient to kepe the custome which is
allowed by the lawfull bishop of
the Churche wherein we lyue.

Why are Images couered in the Lent?

AS Holy Images are set vp
in Gods Churche, at other
tymes to represent unto vs, that

the Sainctes reigne with God in
heauen: so in the Lent they are co-
uered and kept from our sightes
to betoken, that synnes and inquis-
tions (for the which we then do pe-
nance) diuide betwene God and vs: Isai. 54.
Hiding his face and glorie frō vs,
even as the vaile hid Moyses face Exod. 34.
from the hard harted Jewes. And
therefore when the good Christi-
an looketh vp , and seeth not the
gloriosse representation of hea-
uenly ioy , which in the Churche
was wont by his eye to come to
his mynde) he hath warninge
thereby , to crie out woe to me,
my synnes haue hidden Goddes Isai. 59.
glorie from me , except by his
grace

The vse and meaning

grace I may come to true repen-
tance and to do penance for them.

I Cor. 7 And so he is warned to call vnto

Ioā. 20 God, for true contrition, sacramen-
tal confession, and temporall satis-
faction.

What signified the veile which is
drawen betwene che people and
the high Altare in the Lent?

Gen. 3.

As our first parentes hantinge
sinned were kept from Para-
dyse with the fyrie sword of the
Angel, and as in the tabernacle of
Moyses there was a veile betwen
the inmost and the outward holy
place: And as the letter of the lawe
is a veile which kepereth y meaning

Heb. 9.

2507 fym 2105
vding si say. I

of the holy ghost from them , who ^{1 Cor. 3.} belieue not rightly in Christ : so to vs that belieue and lyue not wel, our synnes are a veyle and couer which kepe vs frō Christ . But as ^{Mat. 27.} by the death of Christ the veyle of the temple was corne in sunder : & al the secretes of the inmost holy place laye open to them who did belieu : (in token whereof the len- ten veile is also cast downe in the passion weeke) so to them who af- ter due penaunce do againe worke the wil of God thorowe his grace, the veile of iniquicie is corne downe, and the grace of Chacitie lyeth open.

R. Why.

The vse and meaning

Why do the people beare palmes
the Sonday before Easter?

Mat. 21. In remembrance of the notable,
miraculous, & triumphat entrie
which Christ made into Ierusalem
that day, at which tyme the Isra=
elites did cast not only bovvghes of
trees, but also their garmentes in his
vvay for honours sake. And the chil=
dren cried Osanna to the sonne of
of David. All which ceremonies we
stil maintaine to y honor of Christ,
as the faithfull Israelites once did
them, and the protestantes still dis=
dagre the same, as once the stub=
borne and hard harted Jewes did.
Our palme bovvghes also betoke
that we ought to fyght against the
des-

deuil, the flesh and the world, euen Philip. 1.
til death, as Christ did. in which 2. Tim. 4.
death both his victorie was, and
ours must be perfisely ended.

What signify the fower and twe-
ty candels that are set vp on wens-
day before Easter euен?

They signify the twelue pro-
phets, and the twelue Apostles
& therby al iust men, who by prea-
ching and good lyfe gaue vnto vs
light & a true testimonie of Chri-
stes godhed and manhode. but yet
they were all after a certaine sorte
dymmed, and (as it were) their
light was putte out one after an-
other, because they synned as
R. v. men.

The vse and meaning

1. Ioan. 1. men, at the least venially; and none
Ioan. 1. of them was y light which shew-
ing it selfe without blemish, light-
neth euerie man coming into this
world, which is Jesus Christ the
everlasting light. And yet for so
muchas they belued in him, their
Apoc. 21. light in hi is now also euerlastig.

Why is the old fyre quenched, and
new fyre halowed on Easter
euен?

Ephes. 4. **T**O shew that in Christ we are
Ephes. 5. made new men in spirite, and
that we must cast of the olde man
which came by our parentes car-
nal generation, & take newe light
of Christes death and resurrectiō,
walking

walking as the children of light,
Therefore the cleric going to bat-
low the new fyre saith the Psalme
Domin⁹ illuminatio mea & salus mea.
**The lord is my light and my Sal- Psal. 26.
uation.**

Why is the Paschal of wax hal-
lowed and set vp in the Church?

To represent Christ, who is the truth signified by the pillar of Exod.13
fyre, which gaue light to the chil-
dren of Israel by night. And as
Christ at certaine times appered to Marc.16.
his disciples after his resurrection: Iean.20
so is the paschal taper in remem- X.21.
brance thereof lighted at certaine
tymes from Easter til Ascension.

¶ 10

why

The vse and meaning.
Why is the fount hallowed?

Dionysii
Eccles.
Hierarc.
ca. 2.
Basil. de
spiritu
sancto
c. 27.

2. Cor. 15
Actor. 2
Rom. 6
Ephes. 4.
Tit. 3.

Because the Apostles did so insti-
tute, as may appeare in S. Dio-
nysius, who lyued in their tyme.
Also S. Basil confesseth, that the cu-
stome to blesse the vwater of Baptism
came from an unwritte[n] tradition.
The feastes of Easter and whitsō-
day are chosen for that purpose, be-
cause in the one Christ after death
rose out of his graue: in the other
he sent downe the holy Ghoste.
Nowe in Baptisme (as S. Paulle
saith) we are buried with Christ,
and ryse again to walke with him
in a new lyfe, and the sanctificatiō
of the new man which we take &
beare,

beare , is wrought in Baptisme
first of al by the holy Ghost.

Why are belles hallowed?

Then d^en^t nothing may be p^ro= ^{1. Pet. 1.}
phane which serueth for Gods
religion, because he is infinitely ho-
ly whom we serue. And therby the
devils also are the more vexed and
driven the farther of, because they
know them to be the signes, & as it
were the trumpets calling faithful
souldiers to heare Gods word &
to make common prayer.

Why is the Church hallowed?

Because it beareth a figure of
the lively members of Christe, ^{1. Pet. 2.}
III. vij. which

The vse and meaning

Ephe.5. which is holy and unsotted in her
faith and religion. Item to cause
the me who come thither, to be the
more stirred to prayer , and to be
the sooner heard in a holy place, as
yt may well appeare, that the holy
Ghost taught vs to beleue by the
dedication of Salomons temple:
where a special grace is desired
for them, who pray in the temple de-
dicated to Gods holy name.

3 Reg.2:

Why is the Altare consecrated?

3.2.2.1. That the chief protestation and
shewing of external religion
(which is external sacrifice) may be
offred vpon a most solemne and re-
verend

uerend place. For although the whole Churche be generally hal-
lowed: yet the Altare being with= 3. Reg. 8.
in the same Churche hath a most
special sanctificatiō. as which bea-
reth y come in our holy doinges,
which the Crosse it selfe bare whē
Christ dyed vpon it. And seeing Gen. 8.
Noe buylt an Altare, and Abrahā 8. 22.
is noted not only to haue offered Iacob. 2
vpon his sonne, but also to haue done
it vpon the Altare: seing also that
in the tabernacle of Moyses, and
in the temple of Salomon the Al-
tare was so holy, that (as our Sa- Math. 23.
uiour him selfe saith) it sanctified
and made holy the gift which was
layed vpon it: by the same reason
our

Contra
Parme.
rianum
lib. 6.

The vse and meaning

our Altares should much more be hallowed, as which conteine that bodie vpon them, for whose sake al altares were hallowed, and al sacrifices were made. Wherefore Optatus an auntient writer speaking against the Donatists, who in his tyme destroyed the holy altares of the Catholikes, saith: Quid est enim Altare, nisi sedes corporis et sanguinis Christi? For what is the Altare, but the seate of the bodie and bloude of Christe? That is to saye, the place where Christes bodie and bloud doth remaine, during the tyme of the vnbloudy sacrifice.

whas

What do the Altare clothes signifie?

Verely they represent the good affection which faithfull people haue to honor the place of Christes residence. For as the Apostles being commaunded to bring the Asse unto Christ, did vpon their own good affection cast their clothes vpon the Asse, to thend Christes seate Math. 21. might be made the more hono-
rable : so doe the faithfull folow-
ers of the Apostles deck and sette
forth the place where Christ in a
mysterie presenteth hym selfe un-
to vs . And therefore Saint Hie-
rome prayseth Zepotianus , for
providinge carefullye , that the
Al-

The vse and meaning

Ad Hes.
liodoru
de epita.
phio Ne.
potiani.

Altare might be neate and cleane. al t
et rat sollicitus si niteret altare, in parie-
tes absque fuligine, si pavimenta terfa,
si ianitor creber in porta, vela semper
in ostijs, si sacrarium mundum, si vasa
luculenta, & in omnes ceremonias pia
sollicitudo disposita. He was careful
to see, that the Altare might shyne, sie
that the walles might be without fac-
the smoke of the tapers or lampes, bu-
that the pavimentes might be neate,
that the porter might be of-
ten at the Churche doore, that the ga-
clothes might alwaies couer the co-
doores, that the vestrie might be cleane,
that the vessels might be hui-
bright, and that his godly caref-
ues might be wel disposed towardske
al

al the Ceremonies.

What meaneth the apparel which
the Priest weareth at Masse?

The Amice which the priest first
putteth on his head, doth signi-
fie the clothe wherewith Christes
face was couered, whilst þe Jewes
buffeted him, saying : a eade, vwho Math. 26,
did it ryke thee.

The Albe which is a long whit
garment, representeth the white
coate , wherewith Herode sent
Christ backe to Pilate , reputing
him as a foole. Luce. 23.

The Girdle betokeneth the
skourge wherewith Christ was
whip-

The vse ad meaning

Ioan.19. 4. 5. 6. Ioan.19. Cyprianus lib. 2. epist.; whipped. And the Fanel which the priest putteth on his left arme , betokeneth the coard wherwith they bound Christ, when they first tooke him. As also the Stole representeth þ other ropes wherwith they bound him to the pillour whiles they whipped him. The vpper vestiment doth betoken the purple garment wherewith Christ was cloathed in derision , when they saluted him king of the Jewes . Thus the priest going to make the sacrifice of the Church which it learned of Christ, doth in outward signes set before our eyes the historie of Christes passion, which is the tru patterne of al sacrifices.

Th

The priest then being so clothed setteth briesly before vs all the lyfe of Christ, but most specially of all the circumstances of his death. He cometh therfore from the vestrie to the Altare, as it were shewing how Christ came from heauen into this world. He beginneth the Mass with some part of a Psalme, which he repeateth twice or thrice, in shewing the prophets and patriarches to haue prayed for, and to haue rejoysed at the day of Christes incarnation, vvhich they sawe in spirite. He cryeth out for mercie nine times geuing vs to understand, that his sacrifice dependeth vpon Christ, & not vpon our merits. He beginneth the gloria

Ioan.8.

3.

The vse ad meaning

4. gloria in excelsis Deo, glorie in the highest vnto God, putting vs in mynd of the hymne & praise which the Angels sange at Christes birth.
5. And therewith he saith, the Lord be vwith you, whiche is no more but the prophetical naming of Christ, who is called Emanuel, that is to say, the Lorde with vs. he collect signifieth the whole Church with one accord to haue prayed for the coming of our Sauour, and by him only to trust for saluation. The Epistle doth resemble the preaching of S. Iohn Baptist. The morning song of the Braile sheweth the penaunce whiche ensued among the good men vpō S. Iohn Baptists prea-
- Math. 3.
7.
8.

preaching. The ioyfull song Alle= 9.
luya betokeneth the spiritual ioye,
which after their penaunce done
they obtained, partly in this lyfe, &
specially in the lyfe to come: for
those who moyne in God, shalbe
comforted. The Gospel betokeneth
the preaching of Christ. The crede
witnesseth what great fruit of pro=
fessing the true faith, insud vppon
Christes preaching, which is not
only shewed by wordes, but also
by workes. Whiles the devout per=
sons offer unto God before the Al=
tare some of their temporal goods
and substance, either to be cosecra=
ted unto God (as bread and wine)
or to be distributed to the poore,

Math. 5.

10.

11.

12.

S or els

The vse and meaning

as els to be employed to the vse of
Dionysii the Church, as wax & oyle. At the
de Eccles. length the Catechumens & lerners
Hierar. of the faith being remoued out of
ca. 3. the Church: the Christians proper
sacrifice is begunne. At which neither
nourices in faith, nor infidels
may be present: because it is most
subject to the derision of the wicked.

L.

2.

3.

4.

Bread & wine then is brought to
the priest at the altar, to the end he
may do with them as Christ in his
last supper did, when he was now
going to his death. The chalice be-
takneth the graue, the white cor-
porace betakneth the white sheete
wherein Joseph did fold Christes
bodie when it was laied into the
graue, and the paten representeth

the stone wherwith the graue was
couered. But because all this is
done only to bring Christes death
bnto our remeembrance, & not to
burie Christe againe, therfore the
priest after secret prayer (whiche
Christ also vsed in the garden be-
fore his passion) crieth: lift vp your
haires, and againe, thankes vnto our
Lord God, who hath both redemeid
vs, & left vs thiese mysteries of his
glorius death, resurrection, & as-
cension. After which praises & than-
kesgiving by the priest: al the peo-
ple or such as supply their place,
do sing in the honor of the blessed
trinitie threec tymes, holy, holy, ho-
ly the Loide God Osies, blessed is he

5.

Math. 26.

6.

7.

S ij that

The vse and meaning
that cometh in the name of the Lord,
Osanna in the highest.

The priest now entring into the
most holy meditations of Christes
death, commendeth to God the vvhile
Churche dispersed throughout the
whole world , and those by name
for whom he is bound to pray , as
the pope, the bishop, the king , and
his owne frides. And because this
is the common sacrifice of al the
Church, he reverently maketh me-
tion of the blessed Saintes which
reigne with Christe, and desirereth
to be holpen by their prayers, whō
he doubteth not to heare him , be-
cause they lyue with Christ, and in
cap. i. him see our necessities, when we
call

8.

i. Tim. 2

9.

Philip.

cap. i.

call to them, much better then the 1. Reg. 9.
prophets sawe their hartes who 3. Reg. 5.
came unto them for ayde or suc-
cour. And being thus prouided, he 10.
making many tymes the signe of
the holy Crofse, to betoken that all
the vertue & power he hath, is ta-
ken by Christes death and passid,
cometh at the last to take Christes
person vpon him, saying in his
name and power ouer the bieade,
this is my bodie, and ouer the wine
this is my bloud &c. by which wor= 11.
des no faithfull man doubteth, but Math. 26.
that Christes bodie and bloud are
made really present vnder þ form
of bread and wine. In token of
we which beleefe the priest lyfeth vp
S iij. the

The vse and meaning

Ioan. 3. The holy Sacrament, to put vs in remembrance, how Christ was exalted vpon the Crosse for vs, and the people adore with godly honor the selfe bodie and bloud, whiche dyed, and it as shed for vs. And then in wordes also the priest besecheth, the said bodie and bloud of Christ being most acceptable to God in his owne nature, to be accepted also of God in respecte of the Churche, whiche being yet sinful, aduertureth to handel & to offer such preciouise gyftes. And and the faichful soules are commeded also unto God, to the end no members of the Churche may be omitted of the Church in common sacrifice whiche toucheth the whole

23.

24.

whole bodie of the Church. And al
this holy secret actis is ended with
the open pronouncing of our lordes
praye, by thc seue petitions, wher-
of we may cal to mynde the seuen
wordes or sayings whiche our lord
pronounced alone vpon the Crosse,
ouer & besides these secret prayers,
wherin he commendeth to his father
al the Patriarches, Prophets, iust
me, & al that euer shalbe saued, whe-
ther thei were then boorne or no. for
signification of the which diuerse
states in the Church, for al whome
Christes bodie was brokē & vexed
vpon þ crosse, þ B. Sacramet of the
Altare is brokē into thzee partes,
& the kisse of peace being sent to the

S iij^h f.c. h-

15.

16.

17.

The vse and meaning

faithful that are present (whyleſt
they cal for mercie and peace at the
handes of the lambe of God) the
whole ſacrifice is receaued either
by the priēt alone, if none other be
prepaſed thereunto (as Christ up-
pon the Crosse ended his owne ſa-
crifice alone) or if others be ready,
they receaue alſo with the priēt, e-
uen as Christ at his ſupper gaue
his ſacrament to others alſo . For
as S. Cypriaν ſaith ſpeking of this
Sacrament Paſſio eit Domini ſaci-
cium quod offerimus . The ſacrifice
which we offer, is the paſſion of
our Lord . that is to ſay , the ſub-
ſtance which we offer, is the ſame
which ſuffered and roſe againe fro
death,

Lib. 2. c.
pift. 3.

18.

death.

And therefore although Christ made the sacrifice of his supper at the euening, to declare, that as well the olde Sacramentes as the worlde yt selfe were nowe come to their later ende: yet we offer in the morning, to shew that we take hold of Christes resurrection also, and lyue now in a newe state of grace.

And in dede the verie receauing and consuming of the Sacrament by the faithful is a resemblance also of Christes Ascension, wherein he was take frō our sight into the heanens, whence he sent the holy Ghost, euен as the priest (hauing now

The vse and meaning

now ended the mysteries with the
collet of shankes geuing)bleiseth the
people, & departeth into the vestrie
whence he first came sooth. Thus
are the Oblecrations, the Orations,
the Postulations and the geuing of
shakes made, vvhерof S. Paule vvrete
vnto Timothie. And that according
to the mynd of S. Augustine, who
there intreating vpon the woord
Oratic, which in greke signified v-
tum a bowe, doubtest not not say,
voueniunt omnia que offeruntur Deo,
maxime sancti altaris oblatio. althiggs
are vowed whiche are offered vnto
God, specially the Oblation of the
holyn Altare. where he nameth the
sacrament of Christes supper, the
obla-

19.

20.

3. Tim. 2.

August.
epist. 56.

oblation of the Altare, and expres-
ly teacheth yt to be offered, and
vowed vnto God. Unto God I
say, and not (as the protestantes
teache) either by the people only
to the priest, or by the priest only
to the people. But he sayeth, San-
cti Altaris oblatio maxime offertur
Deo. The oblation or offering of
the holy Altare, is most of all of-
fered vnto God.

This may suffice for a briefe in-
struction of the youth, concerning
the most notable and dayly cere-
monies of the Church, which who-
so despiseth, he therein despiseth
the whole companie of Christians
who-

The yse and meaning

who from the Apostles tymme till
this hower, haue vſed the sayd ce-
remonies at the seruice of God,
as wherby the mynd is prouoked
to thinke of God, and of holy
Saintes much more reuerently,
then otherwise yt woulde. God
geue euerie man grace, not to be

Rom.12. v̄vise more then he ought, but to be
humble and rather to seeke what
an vnknowē ceremonie meaneth,
then to laughe at that which he
knoweth not. For he that by such
cōcept is ignorāt, shall not be knowē
of God, as the Apostle threatneth.

1.Cor.14

Luc.11. And he that seeketh as he ought, shall
fynd, as our saviour him selfe hath
sayed.



Catechismus iste Anglico idioma-
te cōscriptus, lectus & approbatus est
à viris illius lingue & sacræ theo-
logiæ peritissimis, ut sine periculo cū
populi utilitate credā imprimi &
vulgari eum posse.

Cunerus Petri pastor S. Petri
Loua. i.e. Aprilis, An. 1567.

Traictatus item de Ceremoniis Ec-
clesiæ lectus & approbatus est à duos
bus viris Anglici idiomatis & theo-
logie peritissimis, quibus iudico meri-
to & tuto credendum esse: quare sine
periculo imprimi potest.

Cunerus Petri pastor S. Petri
Louvianus, Aprilis, A.D. 1568.



